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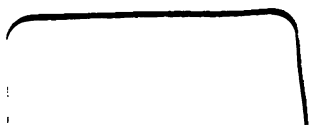
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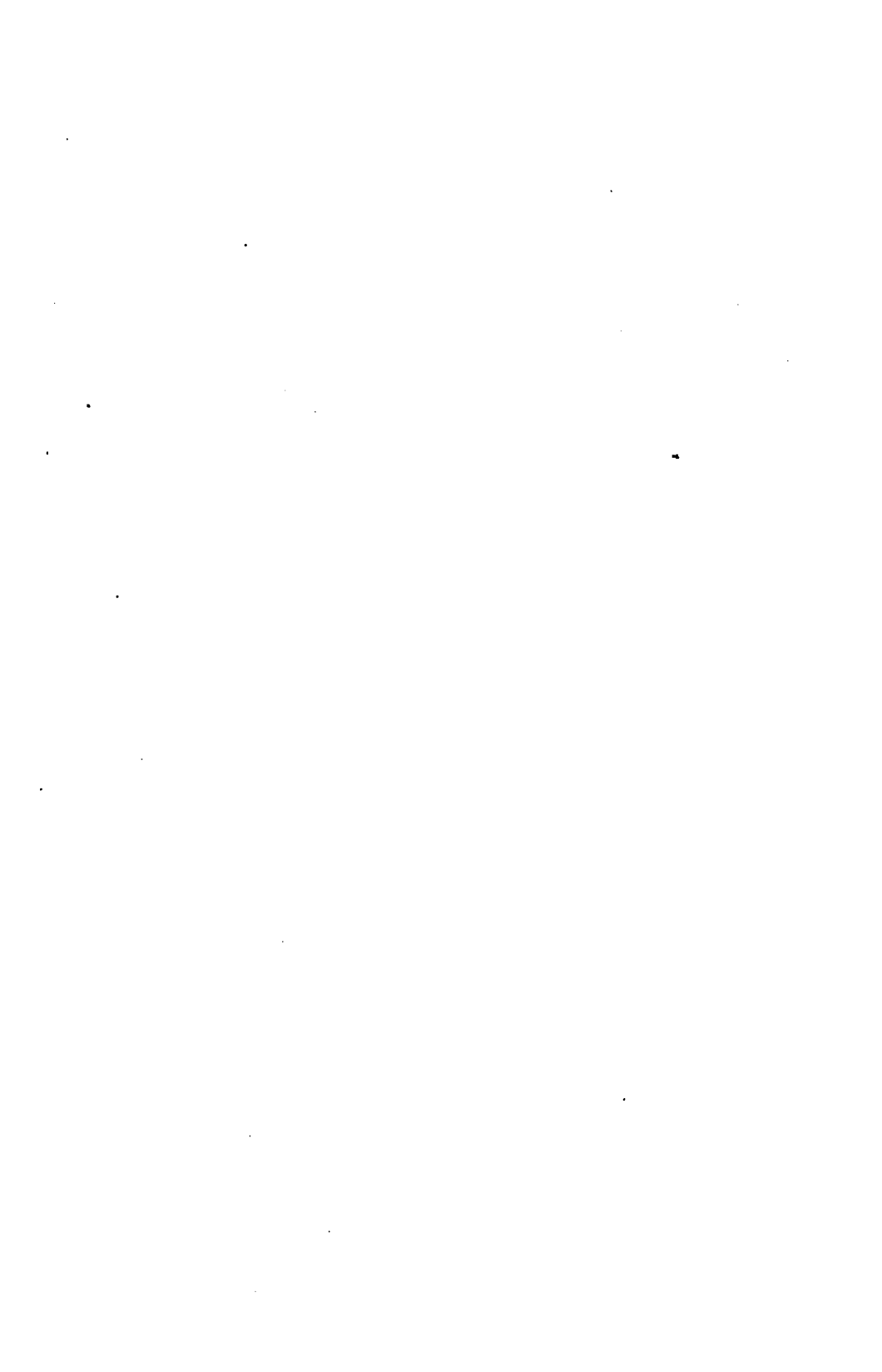
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*THE
ILLUSTRATED
LITANY
OF
LORETTO.*



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THE
ILLUSTRATED
LITANY OF LORETTO.



Lingua mea-meditabitur laudem tuam. Pf. 34.



Ego autem semper sperabo, et adiiiciam super omnem
laudem tuam. Pf. 70.

THE
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In Fifty-six Titles;

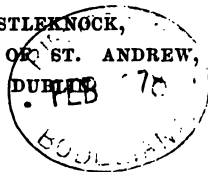
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THE FIFTY-SEVEN ILLUSTRATIONS REPRODUCED,

BY
THOMAS CANON POPE,

PREBENDARY OF CASTLEKNOCK,
PRIEST OF THE CHURCH OF ST. ANDREW,
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APPROBATION
OF
THE CENSOR.

THIS commentary on the Litany of Loretto is characterised no less by learning than by piety, and evinces profound erudition. It will prove highly influential in promoting, in the hearts of all the faithful, that veneration and those ardent sentiments of devotion due to the most powerful Mother of God. It highly merits to be published, and that as soon as possible. It should be continually in the hands of those who desire to venerate the Mother of God, and proclaim her praises. This is the decision of the Censor, and this is his desire.

Given at Augsburgh, this 24th day of June, 1750.

Imprimatur. H. S.

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KYRIE ELEISON.



Laudis ejus plena est terra . Hab. 3 .

B

Clauher Cath. So. et ecc. A. P.

Byrie Gleison.

LORD, HAVE MERCY ON US.

Laudis ejus plena est terra.—HAB. iii. 3.

The earth is full of his praise.

CONSIDERATION.

I.

This picture represents the most Holy Sacrament exposed on an altar dedicated to the Blessed Virgin, an observance frequently adopted by the Church, and for very good reasons. For Mary is called by the Holy Fathers, "The Temple and the Altar of God;" therefore, it is most appropriate that God should be placed on His own Altar. Mary is called "The Ark of the Covenant;" therefore, the Divine Manna should be preserved in this ark. Finally, Mary is called "The Blessed Field;" therefore, it is most becoming that this most holy of fruits should appear in Mary's field.

II.

In these our times, Mary's praises are proclaimed throughout the entire Christian world, and in almost every language, so that it may be truly said of her: *Laudis ejus plena est terra—the earth is full of her praise.* Without making any allusion to the solemn offices which are constantly chanted on her festivals, or to the prayers, Rosaries, and other devotional exercises to Mary, I shall merely ask—does not the Litany of Loretto alone, which is solemnly sung and

privately recited thousands and thousands of times by the devoted souls who honour Mary, constitute, as it were, a concise but comprehensive summary of all the praises, and of the very highest praises due to Mary?

III.

This Litany commences with the words, *Kyrie Eleison!* which signify, *Lord, have mercy!* For, as of old, David, as a sinner, cried to the Lord: *Miserere mei, Domine, quoniam infirmus sum—Have mercy on me, O Lord, for I am weak;* so, in like manner, all sinners should cry out to God, exclaiming, *O Lord, have mercy!* And then, indeed, when the soul's salvation is imperilled, the Lord will have mercy on sinners, more especially on those who most frequently supplicate Mary's prayers, crying out: *Ora pro nobis—Pray for us!*

THE PRAYER.

O God, I am well aware, and I acknowledge, that the greatest of all imminent dangers is the danger impending on the soul: I know that a man in the state of mortal sin is, as it were, suspended by merely a slender thread; and if it break, that he instantly tumbles into hell. I am quite persuaded of this, and acknowledge the danger, and at the same time I acknowledge my own helplessness, and therefore, I earnestly supplicate: *Domine, miserere mei—O Lord, have mercy on me!* Above all things, deliver my soul from this impending danger, and secure my salvation; and that I may have the greater assurance of obtaining Thy clemency, I earnestly solicit it through Her, through whose intercession You can refuse nothing—I ask it through MARY!

LORD, HAVE MERCY ON US!

CHRISTE ELEISON.



Petitionem unam parvulam deprecor a te, ne confundas
faciem meam, et dixit ei Rex, pete Mater mea: neque enim
fas est, ut avertam faciem tuam. 3. Reg. 2.

C

Klauber Cuth. Sc. et exc. A. 9?

Christe Eleison.

CHRIST, HAVE MERCY ON US.

*Petitionem unam parvulam deprecor a te : ne confundas
faciem meam : et dixit ei Rex : pete Mater mea,
neque enim fas est, ut avertam faciem
tuam.—3 REG. ii. 20.*

I desire one small petition of thee, do not put me to confusion. And the king said to her : My mother, ask, for I must not turn away thy face.

CONSIDERATION.

I.

At the top of this picture, Christ is represented holding a triple arrow, indicative of the weighty punishment which, of old, was prepared for the world, in chastisement of its guilt and contumacy, and which was mercifully averted through the intercession of Mary. For, as we read in the history of those evil days, when the sentence of divine vengeance was on the point of execution, Francis and Dominic solicited Mary's advocacy, exclaiming : *Sub tuum præsidium confuginus—we fly to thy patronage*, and, behold, pardon was conceded through Mary.

II.

The mother Bethsabée, in olden days, as is recorded in the subjoined text, thus addressed her son Solomon : *Petitionem unam parvulam deprecor a te : ne confundas faciem meam : et dixit ei Rex : pete, mater mea, neque enim fas est, ut avertam faciem tuam—I desire one small petition of thee, do not put me to confusion. And the king said to her : my*

mother, ask, for I must not turn away thy face. So Christ the King seems to say to Mary, "What do you wish for, my mother? Ask it, and it shall be conceded. Say what is the favour, and it is granted." Truly is it said of Mary: "What God can effect by His power, thou, O Virgin, canst effect by prayer."

III.

In chanting the Litany of Loretto, the Church, in the very first instance, justly appeals: *Christe Eleison!* that is, *Christe miserere—Christ, have mercy on us!* Thus, we read of old, the two blind men appealed to Christ, exclaiming: *Miserere nostri, Fili David—Son of David, have mercy on us!* Thus, also, as we read in the Gospel that the father implored of Christ: *Domine, miserere filii mei quoniam lunaticus est—O Lord, have pity on my son, for he is a lunatic.* 'Tis certain that as Christ took compassion on these and several others, He will equally extend His clemency to those who appeal for pardon and mercy, through the intercession of Mary.

THE PRAYER.

O Lord Jesus Christ! by that great mercy which, whilst on earth, you extended to those around you, in restoring sight to the blind, speech to the dumb, health to the sick, raising the dead to life, and in forgiving the greatest sinners their offences and restoring them to Thy favour, I humbly implore of Thee to extend Thine aid to me, also, in all my necessities; strengthen me against all my enemies, but especially, I beseech Thee, that Thou sparest all those sinners who supplicate Thy clemency through the intercession of MARY!

CHRIST, HAVE MERCY ON US!

KYRIE ELEISON.



Adeamus cum fiducia ad thronum gratiae,
ut misericordiam consequamur. Hebr. 4.

D

Klauber Cath. Sc. et arc. A. 9.

Kyrie Eleison.

LORD, HAVE MERCY ON US.

Adeamus cum fiducia ad thronum gratiæ, ut misericordiam consequamur.—HEB. vi. 16.

Let us approach, therefore, with confidence, to the Throne of Grace, that we may obtain mercy.

CONSIDERATION.

I.

St. Paul formerly thus wrote to the Hebrews : *Adeamus cum fiducia ad thronum gratiæ, ut misericordiam consequamur*—*Let us approach the throne of grace, that we may obtain mercy.* Although, strictly speaking, by this throne of grace we understand Christ, as being the author of grace, yet these words may with propriety be inscribed on the throne of Mary, for in the Angelical Salutation she is proclaimed, *Gratia plena*—*full of grace* ; and is, as it were, a key to unlock heaven's treasures ; and as it is difficult to seize on a locked treasure without a key, so grace cannot so easily be reached without the favourable co-operation of Mary.

II.

It is recorded in Scripture that the throne of Solomon was guarded by lions, so in like manner Mary's throne is here surrounded by lions, to indicate that he who approaches this throne of grace, is surrounded by an impregnable defence, is entrenched in security, is endowed in some degree with the fortitude of the lion, so that he

can bid defiance to all his enemies—the world, the flesh, and the devil, and in the conflict can secure over them an easy victory.

III.

If the erring soul then obey the dictates of prudence, she will fly to this throne of grace, and request of Mary, as Abraham of old, through fear of death, requested of his wife, Sarah: *Dic obsecro, quod soror mea sis—say, I entreat of you, that thou art my sister.* Then, indeed, notwithstanding the revolting deformities of this sinful soul, it will again be cleansed; though mortally wounded, it will again be healed; though spiritually dead, it will again be restored to life; and, as St. Paul says, will again be renovated as a new creature in Christ.

THE PRAYER.

O God, I adore thee, and proclaim thy ineffable mercy—a mercy experienced even by sinners whose guilt was of the deepest dye. David experienced it, for, when breathing forth his soul in accents of sorrow, he exclaimed: *Peccavi—I have sinned!* he merited to hear these words replete with consolation: *Dominus quoque transtulit peccata tua—The Lord hath also taken away thy sin.* Zaccheus experienced it, for by Thee salvation was brought unto his house. Peter experienced it, for, after having thrice denied Thee, he was restored to grace. The thief upon the cross experienced it, for You conferred upon him pardon and paradise. I adore Thee, then, who hast conferred this mercy on these and thousands of others, and I supplicate Thee to extend to me the same mercy, through the intercession of MARY.

LORD, HAVE MERCY ON US!

1

2

CHRISTE AUDI NOS.



E

Nauber Cath. Sc. et ex. A. 9.

Christe audi nos.

CHRIST, HEAR US.

Ego exaudiam de cælo et propitius ero.—2 PARAL. vii. 14.

Then will I hear from heaven, and will forgive their sins.

CONSIDERATION.

I.

Formerly, when Solomon with his people offered great sacrifices to the Lord, the Lord appeared to him, saying: *Ego exaudiam* (silicet populum tuum) *de cælo, et propitius ero*—Then will I hear (the people) from heaven, and will forgive their sins. This, indeed, was a memorable promise and a signal favour. Christ seemingly makes a like promise to His Mother, for He will always graciously hear from heaven the prayers of all those who prove themselves true and devout clients of Mary, and He will manifest His predilection towards them always, and on all occasions.

II.

Again, as the Lord formerly said to Moses: *Ego audivi gemitum filiorum Israel*—I have heard the groanings of the children of Israel. So Christ seems to say to Mary: "I have heard the prayers of thy children. I am disposed to listen propitiously to them; and, O Mother! I confer succour, aid, grace, and consolation on all those clients who, as devoted children, commend themselves to thy protection, and on those towards whom you extend your patronage." We should, moreover, ever preserve the remembrance of these memorable words in which this Mother seems to address the children of Mary: *Optima Mater ero, tu filius optimus esto, ut mihi natus eris, sic tibi Mater ero*—I shall be to thee the

best of Mothers, be thou to me the best of children: as thou shalt prove thyself to be a child to me, so shall I prove myself to be a Mother to thee.

III.

Observe this picture represents many suppliant petitions, which Mary's clients, through their guardian angels, transmit to her. As each petition arrives, Mary presents it to Christ, her Son, that He may stamp it with His fiat. One presents a petition that he may be protected from loss of character, and another from sickness; a third from thunder and lightning; a fourth from a sudden and unprovided death; a fifth from the spirit of uncleanness; a sixth from the wrath of God; a seventh from sin; and through Mary the petitions of all are heard. For he who engages Mary as his advocate, secures a clement judge in Christ.

THE PRAYER.

O Lord Jesus Christ, who, when disposed to extend Thy mercy, dost assume various appellations, implying characters of clemency; at one time that of the Good Shepherd, who goes in search of the lost sheep; at another time that of the King, full of benignity, who remits ten thousand talents due by his servant; again, the Good Samaritan, who cures the wayfarer's wounds; now the fond father, who restores to favour the disobedient and prodigal son. I earnestly supplicate thee, O Good Shepherd, that thou leadest back me, a wandering sheep of the fold. O benignant King, cancel all the debts of your faithless servant! O Good Samaritan, heal all my wounds! O most clement of Fathers, restore again to Thy favour Thy unworthy and prodigal son! Ah! I supplicate Thee to concede these mercies through the advocacy of Mary, who is Thy mother, and is my mother also!

CHRIST, HEAR US!



CHRISTE EXAUDI NOS



Exaudivit me Dominus. Deut. 9.

F

Klauber Cath. Sc. et exc. A.V.

Christe exaudi nos.

CHRIST, GRACIOUSLY HEAR US.

Exaudivit me Dominus.—DEUT. ix. 19.

The Lord heard me.

CONSIDERATION.

I.

This picture represents Christ in the remonstrance as the sun, beaming all His effulgent rays upon Mary. Those rays are emblematical of the graces which God pours out copiously upon Mary, and which, through Mary, He abundantly dispenses amongst us. But why does He adopt this course? For this reason—that we may know that Mary is, as it were, the door of grace, and, consequently, that grace may be obtained, with the utmost facility, by all those who knock at this gate; that is to say, by all those who solicit grace from God through the Mother of God, and who earnestly implore, through Mary, “*Christe exaudi nos—Christ, graciously hear us.*”

II.

It is quite certain that if a subject be ambitious to obtain a concession from his king, his effort to secure the favour is most likely to be crowned with success, if he can prevail upon the queen to undertake with her own hand to present the memorial, or petition, to his majesty. This picture is emblematical of circumstances similar to these. It represents Christ giving audience, and graciously receiving several petitions, to which He, as it were, attaches the signature of His “*fiat*,” and which Mary then, to the great gratification of her clients, despatches by heavenly messengers, announcing to them: “*Exaudivit me Dominus—The Lord heard me*,” or, in other words, O my clients,

the favours you have petitioned for just now, or those you may hereafter desire to petition for, if you forward the petitions through me, they shall be all conceded you. If you petition for health, *fiat*—you shall have it. If for wealth, *fiat*—you shall have it. If you petition for the gift of chastity, *fiat*. If you petition for your comfortable maintenance in life, *fiat*. All, all, shall be granted you.

III.

We should clearly understand, however, that it is not sufficient to supplicate once, or twice, through Mary; *Christe exaudi nos—Christ, graciously hear us*; but we should persevere in supplicating till eventually we are heard. One sprinkling shower is not sufficient to saturate the earth with the nutritious moisture necessary to render it productive of abundant fruits. Neither does the first supplication immediately arrest the attention of God, for He tells us expressly, by His apostle, that we must pray unceasingly, “pray always.” Then, if our prayers be not heard instantly, reiterate them. If the door be not opened after knocking once, knock again, and knock louder, and, most certainly, it will eventually be opened.

PRAYER.

O Lord Jesus Christ, who, whilst dwelling upon earth, didst hear, and graciously hear, the prayers of those who appealed to Thee; and who, even now, whilst seated at the right hand of the Father, grantest aid and grace to all those who humbly supplicate for them—hear, I implore of Thee, my prayers also, and grant that my love of Thee may continually increase, that my devotion to Thy Mother may be continually augmented more and more, and that the flame of charity for my neighbour may ever burn more and more ardently. That I may secure the possession of these three gifts, again I supplicate for them through MARY!

CHRIST, GRACIOUSLY HEAR US!





PATER DE COELIS DEUS.



Cujus es FILIA? indica mihi: Gen. 24. v. 23.

G

Clayton Cuth. Sc. et axe. A.D.

Pater de Coelis Deus.

GOD, THE FATHER OF HEAVEN.

Cujus es Filia? indica mihi.—GEN. xxiv. 23.

Whose daughter art thou? tell me.

CONSIDERATION.

I

The first question put by the servant of Abraham to the newly elected spouse Rebecca was: *Cujus es filia? indica mihi*—*Whose daughter art thou? tell me.* The very same question, through the text inscribed at the foot of the picture, is, as it were, also put to Mary; and a triple answer is given to it. For the heavenly Father says to Mary: *Lætare filia*—*Be glad, O daughter.* Mary says: *Pater noster, qui es in coelis*—*Our Father, who art in heaven.* And the Church says: *Ave filia Dei Patris*—*Hail daughter of God the Father.* These words render it sufficiently apparent whose daughter she is; they clearly indicate her to be the daughter of God the Father.

II.

Therefore, Mary, as the daughter of God the Father, can justly say of herself: *Ego ab æterno ordinata sum*—*I was set up from eternity.* These words are interpreted by the Church as indicative of her excellencies and prerogatives. If indeed we duly consider the genealogy of Mary and all the wonderful endowments with which she is gifted, we

shall readily acknowledge that she should be called the daughter of heaven, rather than of earth; because by Heaven's special favour she was the offspring of an unfruitful mother, and was replete with every heavenly gift and grace.

III.

Since Mary then is the favourite daughter of the divine Father, the most beloved Mother of the divine Son, and the most glorious Spouse of the Holy Ghost, she has been thereby elevated to the highest grade of honour—a grade of honour than which no mere creature has ever attained a higher, nor possibly ever shall attain to. This is to us a source of great consolation, for as the Daughter, Mother, and Spouse of God, she opens to us a triple entrance to the throne of grace and glory.

THE PRAYER.

O God! the Creator of heaven and earth, who merely through an act of Thy mercy broughtest forth man from a state of nothingness, and, in addition, didst form him to the image and likeness of God, it grieves me, and I lament, from the bottom of my heart, that by my sins I should have so disgracefully disfigured my soul, this most precious image of God. Grant, I beseech Thee, that such torrents of bitter tears may so continuously stream from my eyes, that eventually they may wash away every stain of sin in my soul. I earnestly solicit this from Thee, through Thy daughter MARY!

GOD, THE FATHER OF HEAVEN, HAVE MERCY
ON US!



FILI REDEMPTOR MUNDI DEUS.



Scio, quod REDEMPTOR meus vivit. Iob. 19.

H

Klauber Cath. Sc. et exc. A.D.

Fili Redemptor mundi Deus.

GOD THE SON, REDEEMER OF THE WORLD.

Scio quod Redemptor meus vivit—JOB, xix. 25.

I know that my Redeemer liveth.

CONSIDERATION.

I.

To Christ exclusively belongs the august title of Redeemer. That title alone should elicit our profound homages of adoration and thanksgiving. Mary was singularly instrumental in the mysteries which render that title attributable to Christ. Because she brought forth to the world the Redeemer of the world, as well as because innumerable sinners are, through her intercession, liberated from eternal death. He, then, who desires to propitiate the Redeemer, will first propitiate the Mother of the Redeemer, by frequently ejaculating : “ *Ave Mater Dei Filii—Hail, Mother of God the Son.* ”

II.

It is recorded that King Assuerus formerly had actually proclaimed sentence of death upon the entire people of the Jewish nation ; and that all the Jews should be slain on the one day. Yet, though the sentence had been passed, its execution was averted, and all their lives were spared through the intercession of Esther. Queen Esther was figurative of Mary, the most influential advocate of sinners. Even though the heavenly Father, in His just wrath, may

have been disposed to pass a decree which should doom the world to the punishment due to its transgressions, if sinners supplicate Mary to interpose her influential advocacy—if Mary present her breasts before the eyes of her Son, if the Son exhibit His wounds to His Father, we may hope the Father's wrath may be assuaged, the threatened punishment averted, and justice may be overruled by mercy.

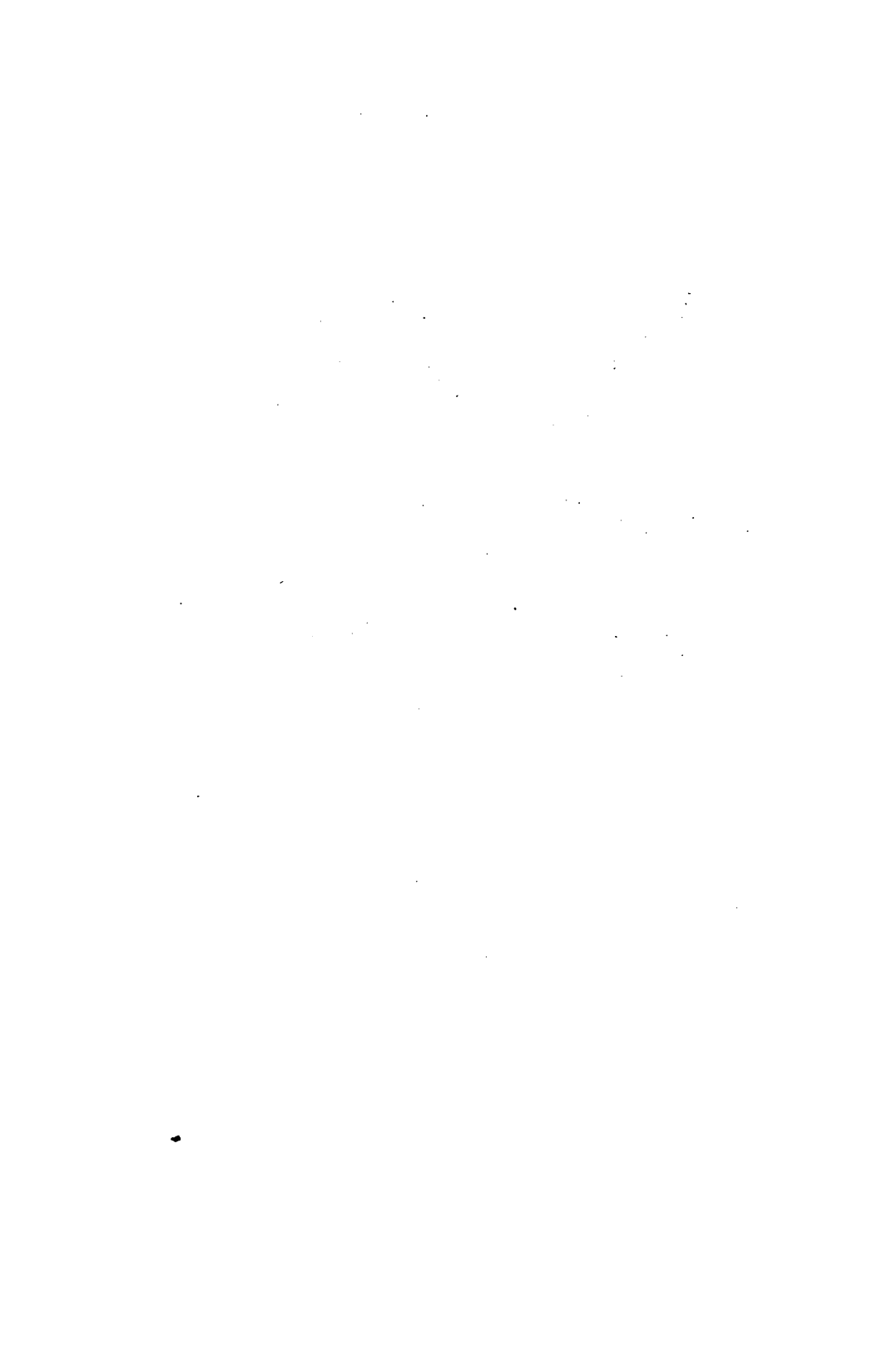
III.

Every sinner indeed, if he desire to acknowledge the truth, should proclaim : *Scio quod Redemptor meus vivit—I know that my Redeemer liveth.* How does he know this ? Because the work of redemption still virtually endures, for Christ is daily crucified anew by our sins ; and, notwithstanding, He grants to penitents the pardon of their sins ; as formerly from the cross He forgave all his enemies, so now, also, He extends abundant mercy to sinners, more especially to those whose pardon is pleaded for by Mary.

THE PRAYER.

O my Lord Jesus Christ ! who by the libation of Thy most precious blood, didst redeem the souls of men from the dominion of the devil, to which they had been subjected by the sin of our first parents, and by thy death, didst emancipate them from eternal death, propitiously grant, I beseech Thee, that in future I may prove more solicitous for, and appreciate more highly this soul of mine, which Thou hast redeemed and purchased at so high a price. This favour I solicit through Thy Mother MARY !

GOD THE SON, REDEEMER OF THE WORLD, HAVE
MERCY ON US.



SPIRITUS SANCTE DEUS .



Una est Columba mea, perfecta mea, una est
Matri suæ, Electa genitrici suæ. Cant. 6.

I

Klauber Cath. Sc. et ecc. d. 9.

Spiritus Sancte Deus.

GOD, THE HOLY GHOST.

Una est columba mea, perfecta mea, una est Matri suæ electa genetrici suæ.—CANT. vi. 8.

One is my dove, my perfect one is but one ; she is the only one of her mother ; the chosen one of her that bore her.

CONSIDERATION.

I.

This picture represents the Holy Ghost under the appearance of a dove, and with an endearing expression of countenance, looking upon Mary, and bringing a wedding-ring ; thereby indicating that He has chosen her for His spouse. He, as it were, says to Anna : *Da mihi filiam tuam uxorem*—Give me now thy daughter to wife. She, as it were, replies to Him : *Dobo tibi filiam meam*—I will give thee my daughter. Mother Anna immediately seems thus to tender her expressions of congratulations to her daughter. *Ave Sponsa Spiritus Sancti*—Hail, thou Spouse of the Holy Ghost.

II.

Now all that is emblematically represented in this picture, is verified in Mary, for she is styled and venerated by the Church as the most glorious Spouse of the Holy Ghost. The heavenly bridegroom employs the words of the text beneath : *Una est columba mea perfecta mea, una est Matri suæ, electa genetrici suæ*—One is my dove, my perfect one is but one ; she is the only one of her mother, the chosen one of her who bore her. Now these words may undoubtedly be

interpreted as being attributed to Mary, who is a most pure dove, the most perfect of all women, and chosen from all eternity.

III.

But if Mary be the Spouse of the Holy Ghost, it follows, as a necessary consequence, that she is replete with every treasure of virtue and grace ; so that she can exclaim, with truth, of herself : “ *Dotavit me, Deus, dote bona—God hath endowed me with a good dowry.*” Though there can be no doubt that the Holy Ghost has dispensed, and continues daily to dispense, abundant gifts upon many other chaste virgins, yet upon no other has He accumulated these gifts in so superabundant and in so pre-eminent a degree, as He has conferred them upon His own most beloved Spouse, Mary, of whom it may be said : “ *Multæ filiæ congregaverunt divitias, tu supergressa es universas—Many daughters have gathered together riches ; thou hast surpassed them all.*”

PRAYER.

O Holy Ghost ! who, for the consolation of mankind, and for the salvation of souls, didst assume different appearances—at one time assuming the appearance of a tongue to instruct the ignorant ; at another time assuming the appearance of fire, to inflame the cold-hearted with love ; at another time, that of a gentle zephyr, to refresh the languishing ; at another, the form of a dove, to assuage the irritated to meekness—I supplicate Thee, with St. Augustine, that Thou enlightenest me to think on all that is salutary ; compel me to do what is salutary ; persuade me to love Thee ; strengthen me, that I may hold Thee ; protect me, lest I lose Thee. I solicit these favours through Thy Spouse, MARY !

GOD, THE HOLY GHOST, HAVE MERCY ON US !



SANCTA TRINITAS UNUS DEUS.



Santa Trinitas unus Deus.

HOLY TRINITY, ONE GOD.

Hi tres unum sunt.—JOHN, v, 7.

These three are one.

CONSIDERATION.

I.

This picture presents the letter A as a symbol of the Most Holy Trinity ; for as this letter is triangular, and, nevertheless, is but one, and is called a letter, so the Most Holy Trinity consists of three Divine Persons, which three Persons are one God : so that of the Father, of the Son, and of the Holy Ghost, it may be said, with truth : “ *Hi tres unum sunt*—*These three are one*,” that is, according to the Godhead.

II.

Moreover, this letter A, according to the Holy Scriptures, signifies Deus, according to what He says of Himself : “ *Ego sum alpha*,” which means “ I am the beginning of all things.” For as the letter A is the first and the beginning of all the letters, so is God the beginning, but without a beginning, as He is existing from eternity. Wherefore, he who contemplates the Most Holy Trinity should beware of being too deep a searcher, but captivate his understanding in subjection to faith, and exclaim, with Jeremiah : “ *A, A, A, Domine Deus : ecce nescio loqui—Ah, ah, ah, Lord God : behold I cannot speak !*”

III.

Now as, after the letter A, immediately follows the letter B, so that of this letter B it may be truly said that it is *proxima primæ*—*next to the first*, so the Blessed Virgin, signified by the letter B, is next to the Most Holy Trinity, and as Daughter of God the Father, Mother of God the Son, and Spouse of the Holy Ghost, she is exalted above all other creatures in honour, is pre-eminent in glory, and incomparably excels them all in dignity.

THE PRAYER.

O Most Holy Trinity, Father, Son, and Holy Ghost, I, a most unworthy creature, suppliantly adore Thee ; and, sighing from the deepest recesses of my heart, I thrice exclaim : “ *A, A, A, Domine Deus—Ah, ah, ah, Lord God !* ” With the triple sigh of a contrite heart I breathe forth : Ah, ah, ah, *utinam—I wish !* I wish that I had never offended Thee ! I wish the first time that ever I lisped A, that it then had two other letters joined to it, M and O, and that I had exclaimed from my very cradle Amo ! I love ! But though I have not hitherto done so, I now resolve to do so in future. As in the word Amo, I love, there are three letters, so, while I love, I adore Thee, three in one. That I may obtain strength to execute what I resolve, I implore the Divine grace, through the intercession of MARY !

HOLY TRINITY, ONE GOD, HAVE MERCY ON US !

SANCTA MARIA.
 Dic mihi, quo apellaris nomine? Gen. 32.



Benedictus Dominus, qui hodie Nomen tuum ita magnificavit, ut non recedat laus tua de ore hominum.
 Judith. 13.

K

Clauber Cath. Sc. et exc. A. V.

Sancta Maria.

HOLY MARY.

Benedictus Dominus, qui hodie nomen tuum ita magnificavit ut non recedat laus tua de ore hominum.

JUDITH, xiii. 24.

Blessed be the Lord, who hath so magnified thy name this day that thy praise shall not depart out of the mouth of men.

CONSIDERATION.

I.

This picture represents the name of Mary expressed with olive branches. But why should olive branches be employed? For this reason—because the Sacred Scripture seems to allude to the name of Mary when it says : *Oleum effusum nomen tuum—Thy name is as oil poured out* ; and, in another place : *Olivam pulchram vocavit Dominus nomen tuum—The Lord called thy name an olive tree, fair and beautiful*. Now, as oil possesses the qualities of healing and strengthening, so the salutary name of Mary heals, invigorates, and strengthens. Again, as oil, mixed with other liquids, floats on the top, so, after the name of God, the name of Mary is greater than all other names. Finally, as the olive branch which the dove brought to the ark was the sign of peace, so the wrath of God is assuaged when He is appealed to with confidence under the invocation of Mary.

II.

As the name of Mary is a *nomen salutare—a salutary name*, so it is also a *nomen terribile—a terrible name*. But to whom is it terrible? To the devil, that most implacable enemy of mankind, for, at the sound of this name he flies off as if thunderstricken, as it were, exclaiming :

Terribile nomen ejus—Terrible is his name ! It is recorded that David selected five stones to fell Goliath. Of what may these five stones be deemed significant ? They may most appropriately be understood as signifying the five letters comprising the name MARIA, and by which name, if employed with humility, the infernal Goliath may be put to flight and vanquished.

III.

Finally, this name, MARIA, is replete with mysteries. It is composed of *A and Mari—from the sea*, which conveys the signification that Mary abounds with graces, as the sea abounds with waters. Besides, the several individual letters which compose this holy name significantly proclaim the Virgin's praises. For instance, by the letter M, Mary is, as it were, proclaimed as the Mother of Divine Grace ; by letter A, as the Advocate of Sinners ; by letter R, as it were, the Refuge of Sinners ; by the letter I, as it were, the Inviolable, the Immaculate, and the *Janua*, the Gate of Heaven ; and by the last letter A, as it were, the Ark of the Covenant and the Abyss of Mercies.

THE PRAYER.

O Mary, though, indeed, I am unworthy to pronounce with my unclean lips thy holy and venerable name, nevertheless, confiding in thy mercy I do pronounce it, and I do say, O Mary ! through the invocation of thy holy name, be my protection in every danger of body and soul, and be my defence against the assaults of my enemies, visible and invisible. Ah, my sole desire, my only request, is that the last words I shall ever pronounce may be the names of Jesus and Mary. That this, my yearning desire, may be realized, I supplicate :

HOLY MARY, PRAY FOR US !

S. DEI GENITRIX.



Peperit Filium suum primogenitum. Luc. 2. v. 7.

L

Klauber Cath. Se. et exc. A. 9.

Sancta Dei Genitrix.

HOLY MOTHER OF GOD.

Peperit Filium suum unigenitum.—LUC. ii. 7.

She brought forth her first-born Son.

CONSIDERATION.

I.

Mary can truly say of herself : “ *Qui creavit me, requievit in tabernaculo meo*—*He that created me rested in my tabernacle.*” These words are significant of nothing else than Mother of God, as, indeed, was Mary. This truly is a title very admirable. For as God the Father produced His Son from eternity without a mother, so Mary in time conceived the Son of God without a father. Moreover, as God, by the mere word *fiat*—*be it made*, created the world, so on the word *fiat*—*be it done*, having been pronounced by the Virgin Mary, the Divine Word was made flesh, which is an event that must elicit our greatest astonishment, and is entirely above our capability of comprehension.

II.

The title of Mother of God also constitutes a peerless excellence, and dignity incomparable, which is at once apparent when we consider that God, the Omnipotent One, created a Mother of pre-eminent excellence. For Mary is, as it were, the garden of Solomon, and Christ is the flower of this garden. Mary is a temple, and Christ is the Priest of this temple. Mary is the aurora, and Christ is the sun ; as, then, no flower can be fairer to the eye, no priest more august, no sun more brilliant, so in like manner no garden is more charming, no temple is more precious, no star more brilliant than Mary.

III.

Finally, the title of Mother of God is productive of the most abundant beneficial fruits of mercy to all mankind, but more especially to those devoted to the honour of Mary. Great advantages resulted to the Jews from the election of Esther as Queen. The Egyptians derived singular benefits when Joseph was constituted viceroy of Egypt. But the fact of Mary having been constituted Mother of God, has been, and shall continue to be, productive of fruits vastly more precious to all mankind. For she manifested towards us solicitude and clemency vastly superior to that manifested by Joseph towards the Egyptians, or than that extended by Esther towards the Jews; for she merely liberated them from temporal death, by her intercession, whereas Mary liberated souls from eternal death.

THE PRAYER.

O Mary ! I acknowledge and venerate thee as the true Mother of God ; at the same time, I call thee also my Mother, and I suppliantly implore of thee that thou solicit pardon and mercy for me from thy Son, and for all sinners. Say, then, I entreat of thee to thy Son—O Son, cast thine eyes on these sinners, and consider that though they be sinners, they are nevertheless my children and thy brothers. David wept over Absalom, though he was a disobedient son. So I commiserate men, although they be sinners. O Son, then, in a similar manner pardon my children !

HOLY MOTHER OF GOD, PRAY FOR US !



S. VIRGO VIRGINUM.



Viderunt eam Filiae, et Beatissimam prædicaverunt.
Cant. 6.

M

Glauber Cath. sc. et enc. A. 9.

Sancta Virgo Virginum.

HOLY VIRGIN OF VIRGINS.

Viderunt eam filix, et beatissimam prædicaverunt.—

CANT. vi. 8.

The daughters saw her, and declared her most blessed.

CONSIDERATION.

I.

The virginity of Mary is here symbolically represented under the type of a lily, to signify her triple virginity, namely, the virginity she enjoyed before parturition, the virginity which she retained during parturition, and the virginity which she preserved after parturition. It is in regard to this triple and pre-eminently perfect virginity that not only these words may be attributed to her: *Una est columba mea, perfecta mea*—*One is my dove, my perfect one*; but, moreover, the Church venerates and invokes her as the Virgin of virgins.

II.

Besides, for various other reasons, Mary may, very deservedly, be called the Virgin of virgins, and especially because she was the first who devoted her virginity to God, and that, too, without a command, without a counsel, and without even an example. For, in the time of the Old Testament, barrenness was regarded as a punishment from God, and, as a consequence, virginity was held in no estimation by the world. There is another reason, the virginity of Mary was invested with a certain special prerogative; for, though the Virgin Mary was very beautiful, yet her great beauty never elicited in others endearments or desires contrary to the most delicate modesty.

III.

For an additional reason, also, Mary merits to be styled the Virgin of virgins, because she is, as it were, the leader and standard-bearer of virgins. For : *Adolescentularum non est numerus*—*Young maidens without number*, after the example of Mary, have devoted their virginity to God, and, through their ardent desire of preserving it, have abandoned the halls of kings and princes, have entered monasteries, and submitted themselves, in the cloister, to lives of austerity ; and, rather than lose the flower of virginity, have even immolated their blood, and very life itself. When Esther decorated her person with ornaments her handmaids also immediately adorned themselves ; in like manner, when Mary was glorified as a virgin, “her daughters saw her and declared her most blessed.”

THE PRAYER.

O Mary, I love and venerate the whole host of virgins, but, of all virgins, I love and venerate thee in a supreme degree. I venerate Barbara, with her chalice, but, O Mary ! much more do I venerate thee, who, with your Son, shared in tasting the bitter cup of sorrow. I venerate Catherine, with her wheel ; but, O Mary ! incomparably more do I venerate thee, who movest, with the facility of a wheel, towards clemency. I venerate Teresa, with her arrow ; but ineffably more do I venerate thee, O Mary ! whose soul was transfixed with the sword of grief. I venerate Margaret, with the dragon ; but inexpressibly more do I venerate thee, O Mary ! who didst crush the serpent's head. O MARY !

HOLY VIRGIN OF VIRGINS, PRAY FOR US !

MATER CHRISTI.



Te in utero novem mensibus portavi, et lac dedi.
et alui. 2. Mach. 7.

N

Claver Cath. Sc. et exc. A. 9.

Water Christe.

MOTHER OF CHRIST.

Te in utero novem menibus portavi, et lac dedi, et alui.—

2 MACH. vii. 27.

I bore Thee nine months in my womb, and gave Thee suck, and nourished Thee.

CONSIDERATION.

I.

In this picture Christ is represented suckling His mother's breasts, to signify that Mary is truly the Mother of Christ, who can say to her Son, as did the mother of the Machabees : "*Te in utero novem menibus portavi, et lac dedi, et alui—I bore thee nine months in my womb, and gave thee suck, and nourished thee.*" Now, to be the mother of Christ is the same as to be the Mother of Mercy, for Christ is the true Messias, the Good Shepherd, the merciful Samaritan, the Saviour of the world, all of which appellations proclaim the most abundant mercy. From this fact Mary also, as Mother of Christ, has a claim to participate in these titles of her Son, and may be styled the intercessor with the Redeemer for mercy for the world.

II.

Mother of Christ is also a title truly most glorious, for it constitutes a certain pre-eminent dignity and excellence, imparted from the Son to the mother ; for, as Christ is the King of Kings, and the Lord of heaven and earth, so, in like manner, the Mother of Christ is venerated and invoked

as the most glorious queen of heaven, and patroness of earth. Wherefore, if Bethsabée reputed herself glorious because she was the mother of Solomon, Mary is incomparably more glorious, because she gave birth to Him who is greater than Solomon.

III.

As has been already observed, the glory of the Son redounds to the glory of the mother, and hence, if Christ be the fountain of life, Mary, as the mother of Christ, may be regarded as Paradise, for in her as in His mother this fountain had its source. If Christ be the true vine, is not Mary the fruitful vineyard? If Christ be called the altar of grace, may not Mary be styled the blessed temple? Then let other mothers glory in their children. Sarah may glory in her obedient son, Isaac. Rebecca in her faithful son, Jacob. Let Rachel glory in her chaste son, Joseph. Ineffably more can Mary glory in her Son, Christ, who is very sanctity itself.

THE PRAYER.

O Mary! most glorious mother of our Saviour, remember, I beseech thee, the words uttered by thy Son when expiring on the cross, in alternately commending thee as a mother to John, and John as a son to thee. Indeed, we all yearn to be, with John, thy children, and that you be to us all as you had been to John, a solicitous mother. Mother of mercy, to thee do we fly, poor children of Adam, from thee do we seek assistance, to thee do we send up our petitions in all our necessities, earnestly supplicating

MOTHER OF CHRIST, PRAY FOR US!

MATER DIVINÆ GRATIÆ



Adeamus-ad thronum gratiæ . Hebr. 4 .

Mater Dîvinæ Gratiæ.

MOTHER OF DIVINE GRACE.

Adeamus ad thronum gratiæ.—HEB. iv. 16.

Let us go therefore to the throne of grace.

CONSIDERATION.

I.

Mary, as the mother of Divine grace, is here very correctly represented as a fountain whose waters are gushing from every part ; for she it is who, in the Angelical Salutation, is styled *Gratiæ plena*—full of grace ; and, in a qualified sense, she can assert of herself : “ *In me gratia omnis*—in me is all grace.” Equally, as the sea abounds in waters, so Mary who derives her name, *a Mari, from the sea*, abounds in graces ; and as all rivers flow into the sea, so all the various graces which are found dispersed amongst the angels and saints, are all congregated in Mary.

II.

But it may be asked whence or how did Mary acquire such an accumulation of graces ? To this question the reply is easy. As a large sum of money, when profitably invested, yields considerable dividends, by which the principal is continually increasing, so Mary, who, from the very commencement of her life, became possessed of many more and more valuable graces than all the other saints ; and as she always corresponded to those graces by a sacred usury, they became in every moment continuously multiplied and

augmented. To these must be added the constant accumulation of new graces bestowed by the divine Father on His daughter, by the divine Son on His mother, and by the divine Bridegroom on His spouse.

III.

The foregoing observations are a source of abundant consolations to mankind, for, as a gushing fountain flows out copiously, as the superabundant waters of the sea flow into vast currents, so Mary, as the sea and fountain of graces, pours out upon us her favours in abundance. Wherefore, if we presume not to approach immediately to God Himself to make our supplications, but rather imitate the Israelites, who felt more disposed to speak to God through Moses, rather than directly by themselves—let us, according to the text subjoined to the picture: *Adeamus ad thronum gratiæ*—let us go to the throne of grace, that is to the throne of her who is full of grace, to supplicate for us, and with us.

THE PRAYER.

O Mary ! I, a most wretched and very great sinner, feel almost on the verge of despair at the recollection of all my delinquencies and offences ; but the very consequence of my disposition to incipient despair is, a resolve to cast myself into the sea ; but it is into the sea of thee, O Mary, the sea of graces ! Oh, happy me, if I be totally immersed in it, for through this sea my soul shall swim most securely with the greatest certainty to the port of salvation. O MARY !

MOTHER OF DIVINE GRACE, PRAY FOR US !

MATER PURISSIMA.



Mater Purissima.

MOTHER MOST PURE.

Deus purificavit, tu commune ne dixeris.—Acts, x. 15.

God hath cleansed, do not thou call common.

CONSIDERATION.

I.

Mary may very justly be compared to the moon ; for in Holy Writ she is styled, *Pulchra ut luna—fair as the moon.* And it is said of her, she has the moon under her feet, This is significant of nothing else than the purity of Mary, of whom even the most invidious Argus must say, "*Tota pulchra es, et macula non est in te—Thou art all fair, and there is not a spot in thee.*" God, indeed, is always a lover of purity. Thus, the ark was covered with the purest gold. John saw the streets of heaven glittering with most precious stones. The Lord exclusively selected sheep without blemish for the sacrifices. Who, then, can reasonably doubt that God has selected the purest of mothers ?

II.

We must particularly observe that Mary is said to be, *Tota pulchra—all fair.* From this we must infer that not the smallest stain, not even the stain of original sin, was to be found in her. If we reflect for a moment we shall find that this is quite in accordance with reason, for who, I ask, can believe that Christ had selected as a mother one who had been disobedient like Eve, one who had stretched forth her hand to the forbidden fruit in violation of the divine command, one who had been for any period of time, no matter how short, subjected to the power of the devil ? We are

assured that, of all his maidens, king Assuerus selected the fairest. Even so, we may piously believe that Christ in selecting a mother made choice of one who was *tota pulchra*—all fair, one even without the stain of original sin.

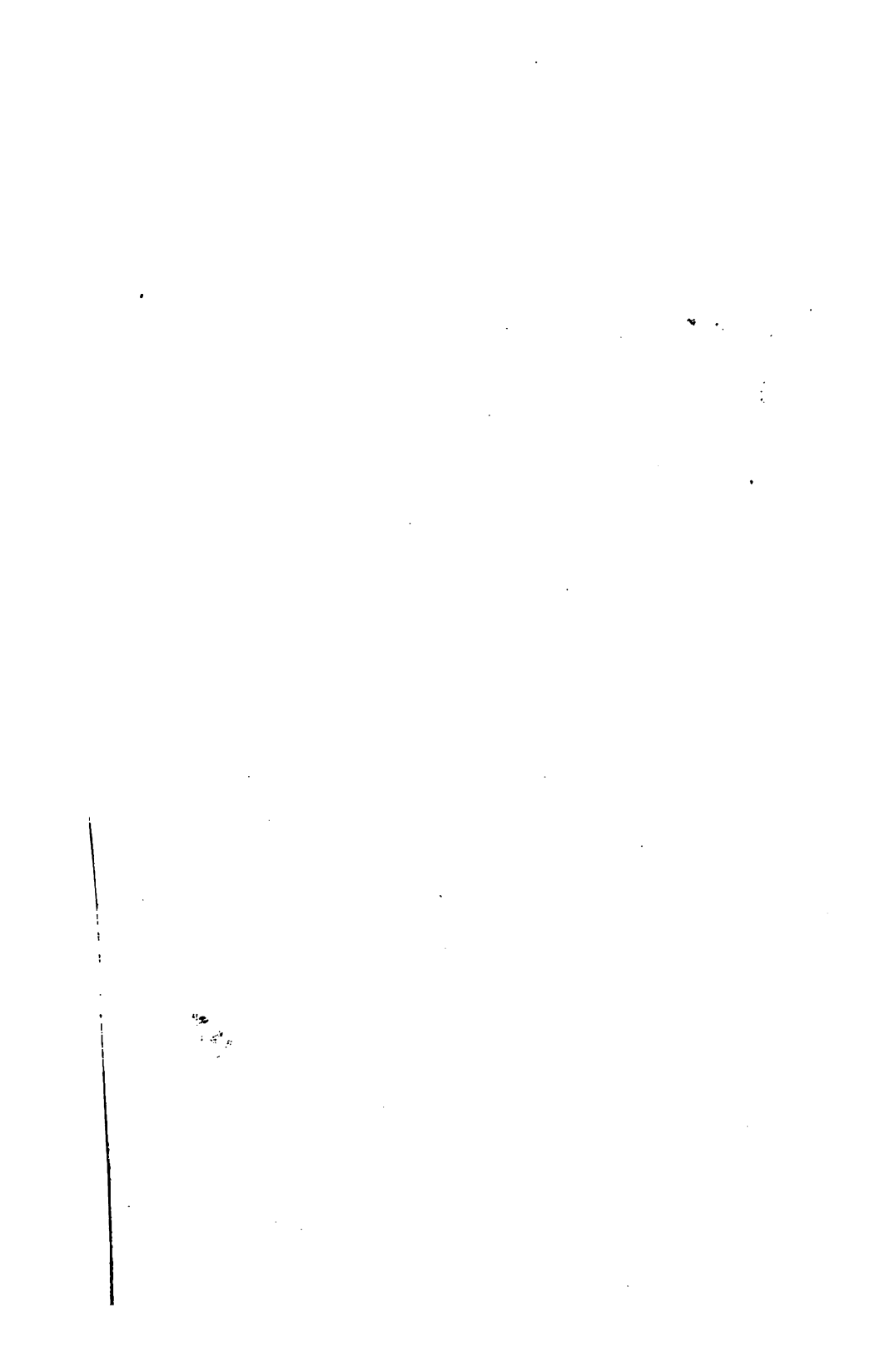
III.

According to the subjoined text : “ *Quod Deus purificavit, tu commune ne dexteris*—That which God hath cleansed, do not thou call common.” If, then, God selected a pure mother, she was not *communiter*, commonly pure ; but she was of such purity that her purity is shared by no other in common with her. Therefore, as John had been purified from original sin even in his mother’s womb, so Mary who as the Mother of God, certainly merited a more exalted favour, was entirely preserved even from original sin, otherwise her purity would have been common, and scarcely superior to the purity of John.

THE PRAYER.

O Mary ! All fair, most pure Mother ! I believe firmly in thy Immaculate Conception. I defend it. I regard Thee as emblematical of that Egyptian land, which had been exempted from all impost or tribute. I regard thee as bearing a similitude to Solomon’s temple, in the erection of which no hammer’s sound was heard. I regard thee as like the orient sun, ascending through a serene and cloudless eastern sky ; and, at the same time, ah, most pure Mother, who, though thou hatest sin, hatest not sinners, who, though thou hatest the stains, hatest not the stained ; I supplicate thee, never turn away thine eyes from me, but secure for me that I may depart from this life pure and unstained by the guilt of any grievous sin.

: MOTHER MOST PURE, PRAY FOR US !



MATER CASTISSIMA.

Flores, simul

et Fructus.



O quam pulchra est casta generatio. Sap. 4.

Q

Klauber Cath. Sc. et exc. A. V.

Mater Castissima.

MOTHER MOST CHASTE.

O quam pulchra est casta generatio.—SAP. iv. 1.

Oh, how beautiful is the chaste generation.

CONSIDERATION.

I.

Mary, in this picture, is symbolized under the appearance of a tree, and of a very wonderful tree—indeed, one which bears *flores simul et fructus*—*flowers and fruits*, at the same time. Now, this tree, which is, at the same time florescent and fructiferous, is significant of the wonderful chastity of the Virgin, because Mary always preserved her chastity; as she was a virgin before parturition, during parturition, and after parturition, she was thus a triple virgin. If, then, chastity, under ordinary circumstances be regarded a virtue which renders man like unto the angels and most pleasing to God, how are we to express ourselves of the extraordinary and more than angelic chastity of Mary?

II.

John was so beloved of Christ that he was permitted to rest his head upon the bosom of Christ, and was introduced into the knowledge of the highest mysteries of God. But whence did John merit these privileges? He merited these, and many other favours, by his perpetual observance of chastity. We shall now proceed from the lesser to the

greater. If the chastity of John were so acceptable to God, with what accents of praise shall we proclaim the chastity of Mary, who was a tree in blossom and a tree bearing fruit at the same time—that is, who was, at one and the same time, a mother and a virgin, and who thus resembled that bush which, in the midst of the flames, remained unconsumed.

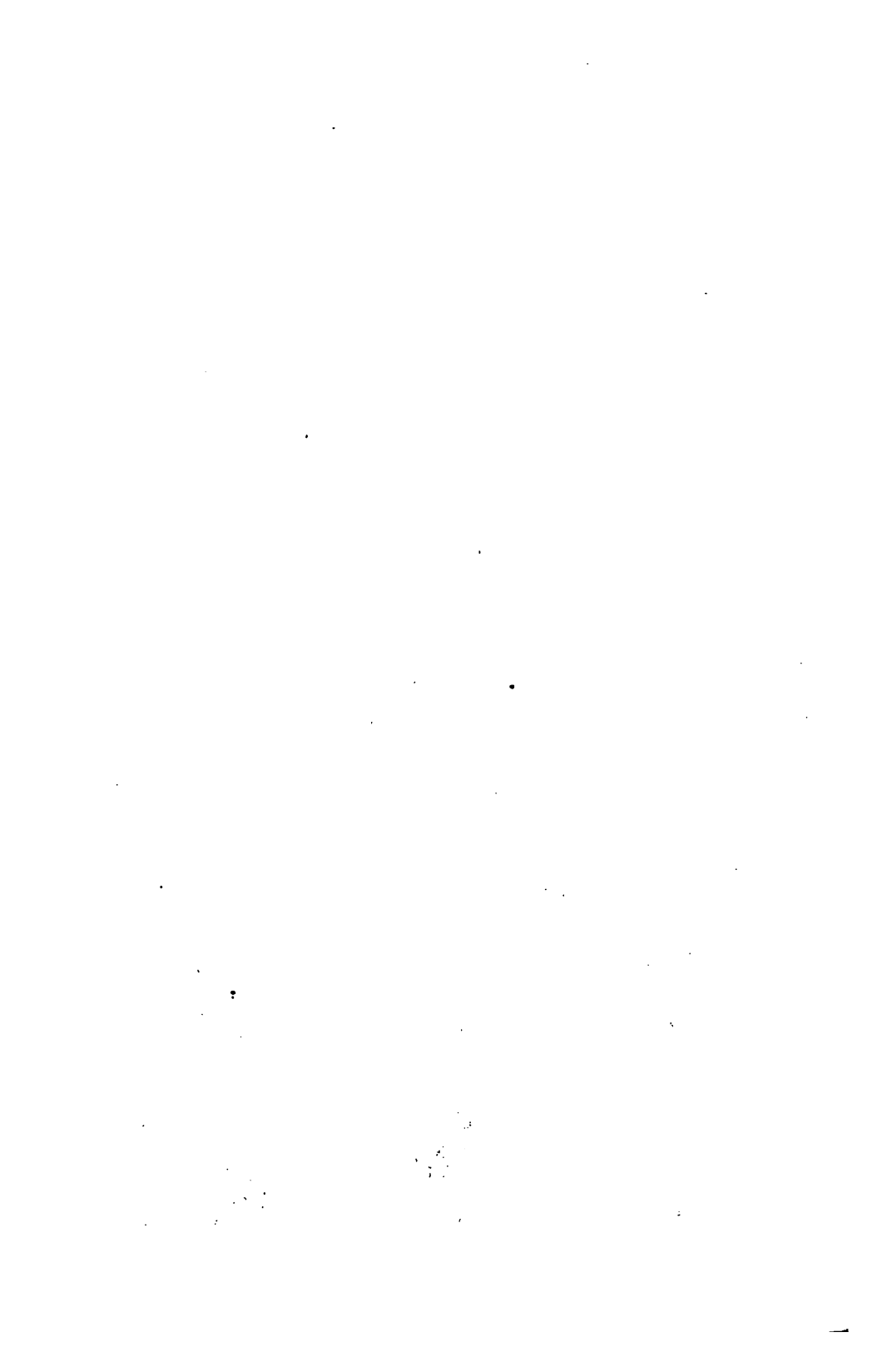
III.

Now, this very great chastity and virginity which Mary preserved inviolate even in her parturition, is clearly indicated and proclaimed by the Holy Scripture, which at one time compares her to a *horto concluso*—a garden enclosed; at another time to a *fonti signato*—a fountain sealed. Even Solomon seems to have alluded to Mary when he cried out, in astonishment: *O quam pulchra est casta generatio*—O how beautiful is the chaste generation!

THE PRAYER.

O Mary! Mother most chaste! I venerate thee, I invoke thee as my patroness; I solicit thee that thou aidest me always, that thou extendest to me thy assistance, but more especially when my chastity is imperilled, and when I am assailed by temptations of the flesh. Ah, I implore of thee, O Virgin most zealous! observe of chastity! permit not that I should ever foully stain my soul by one thought, word, or deed contrary to chastity, and thus, in a certain manner, divest myself of the wedding garment without which no one is admitted to the nuptials of the Immaculate Lamb. O MARY!

MOTHER MOST CHASTE, PRAY FOR US!



MATER INVIOIATA.

Sol in Virgine



Eo quod castitatem amaveris, ideo eris benedicta
in æternum Iudith. 15.

R

Klauber Enth. Sc. et ex. A. P.

Mater Inviolata.

MOTHER INVIOLETE.

Eo quod castitatem amaveris, ideo eris benedicta in æternum.—JUDITH, xv. 11.

Because thou hast loved chastity, thou shalt be blessed for ever.

CONSIDERATION.

I.

This picture exhibits the zodiac, and in it is represented *solem in virgine—the sun in the virgin*, indicating that Christ, the Sun of Justice, arose or was born of the Virgin. For when Christ was conceived in the womb of Mary, then *sol in virgine—the Sun was in the Virgin*; and, in a certain sense, also, *virgo in sole fuit—the virgin was in the sun*; for, as the ray beams from the sun, without injury or violation of the sun, so Christ, as the light of the world, was born of the Virgin Mary without impairing her virginity.

II.

This inviolability of Mary's virginity may, in some manner, be elucidated by figuratively assimilating it to a mirror. For, if the rays of the sun be projected on a mirror, those rays reflected from the mirror will ignite a candle without the slightest injury to the mirror. So, by His overshadowing, the Holy Ghost beams His radiant graces upon Mary as a Mirror of Purity; and, by this overshadowing, through the instrumentality of this mirror of

Mary, those rays ignite the Light of the World, Christ, in so inviolate a manner that the virginity of this mirror Mary remains entirely unimpaired, and preserves its integrity.

III.

Indeed, it would not at all have been meet that the integrity of Mary should have been impaired by the coming of Christ, who came to heal the corruption of men. But it was quite becoming that the Creator of all things should have employed a parturition not merely unusual, but wonderful. St. Bernard says that the birth becoming God was that He should be born of no other than a virgin ; and the parturition becoming a virgin was that she should give birth only to God. From this we deduce that Mary, in her parturition, was a *mater inviolata*—a mother inviolate ; and that it may be said of her : *Eo quod castitatem amaveris, ideo eris benedicta in æternum*—*Because thou hast loved chastity, therefore thou shalt be blessed for ever.*

THE PRAYER.

O Mary ! Mother Inviolatè ! as gold never rusts, as the cedar detests the rot, as the land repels the lightning, so thou, who wast ever guarded against the slightest stain on chastity, or any injury to virginity, remainest always inviolate. Ah, I, a wretched man, suppliantly implore thee to solicit God, through thy admirable purity, that He cleanse my heart and flesh, and be pleased to preserve me pure from all stain of sin. O MARY !

MOTHER INVIOULATE, PRAY FOR US !

MATER INTEMERATA.



Portæ inferi non prævalebunt adversus eam.

Mater Intemerata.

MOTHER UNDEFILED.

Portæ inferi non prævalébunt adversus eam.—
MATT. xvi. 18.

The gates of hell shall not prevail against it.

CONSIDERATION.

I.

This picture exhibits four infernal monsters, as it were, vanquished and prostrate beneath the feet of the Virgin, with a lion bearing the standard of the cross. This is emblematic of a fourfold victory achieved by Mary over her enemies, through the aid of her auxiliary the Lion of the fold of Juda. Mary says of herself: "*Dominus possedit me ab initio—The Lord possessed me in the beginning.*" These words indicate that in the beginning, or in the first instant of her conception, having been entirely exempt from the guilt of original sin, she crushed the head of the infernal serpent; so was not this her first victory? Besides, Mary preserved her virginity before, during, and after her parturition, remaining always inviolate. Was not this again a triple victory?

II.

Although this truth is quite conformable to Scripture and to reason, the pen of a certain heretic has had the daring temerity to write, that after Christ Mary had several other children born of her to Joseph as a father. Most audacious assertion! Attempt, if you can, to support

your arrant mendacity ! Tell me the names of those children ? In what country were they born ? Where did they reside ? What became of them ? Where did they die ? Where were they buried ? Tell me why did Christ on the cross commend Mary to John, and not rather to her own children ?

III.

You may say, perhaps, that when Christ arose from the dead He said : *Ite et annunciate fratribus meis—Go tell my brethren.* Hence it is therefore true that Christ had several brothers. The reply to this is, that He had brothers, some by nature, as Abel and Cain ; some may be regarded as His brothers from their being of the same nation, and in this sense Paul called all the Jews his brethren. Some are called brethren from being united by mutual sentiments of affection and by charity ; and it was from this alliance of charity that Christ applied the term brethren to all the apostles.

THE PRAYER.

O Mary ! Mother Immaculate, who by purity, virtue, and grace, art pre-eminent and exalted high above all the angels and saints, but nevertheless art subject to the deceptions and to the weightiest injuries inflicted by thine enemies, with the utmost sympathy I offer thee my condolence, and at the same time I supplicate thee, secure for me strength against thy enemies, that I may ever stand up to defend thy honour, proclaim thy praises, and ever augment thy glory. O MARY !

MOTHER UNDEFILED, PRAY FOR US !



MATER AMABILIS



Amabilis super amorem mulierum. 2. Reg. 1.

T

Klauber Cath. Sc. et exc. A. D.

Mater Amabilis.

MOTHER MOST AMIABLE.

Amabilis super amorem mulierum.—2 KINGS, i. 26.

Amiable above the love of women.

CONSIDERATION.

I.

Justly, indeed, is Mary entitled to the appellation, *Mater Amabilis*—*Amiable Mother*, for, according to the text inscribed beneath the picture, she was *amabilis super amorem mulierum*—*Amiable above the love of women*, for though the Holy Scripture testifies that Esther was *pulchra nimis*—*exceeding fair*; Judith, *eleganti aspectu*—*exceedingly beautiful*; Rebecca, *decora nimis*—*exceedingly comely*; Rachel, *venusta facie*—*of a beautiful countenance*; yet Mary so incomparably surpassed Rachel in beauty, Rebecca in comeliness, Judith in elegance, Esther in fairness of complexion, that Mary was amiable above all.

II.

When Mary was assumed into heaven, the angels went forth to meet her; and the instant they laid their eyes on her, in ecstasies of admiration they exclaimed, *Quæ est ista, quæ progreditur quasi aurora assurgens pulchra ut luna?*—*Who is this that cometh forth as the morning rising, fair as the moon?* What was it, may I ask, that so enraptured

the angels with admiration? Nothing else, says St. Gregory, than the beauty of Mary, for it was such that anything like it they had never beheld in a mere creature. Hence, we conclude that the beauty of Mary far excelled even the beauty of the angels.

III.

John, in the Apocalypse, saw a certain woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. Wonderful vision! But what is signified by this woman? what by the sun? what by the moon and stars? The holy fathers understand by this woman, Mary, and by the sun and moon her peerless beauty. For as no light is comparable to the light of the sun, the moon, and the stars, so the beauty, elegance, and amiability of Mary excelled the beauty of all the saints.

THE PRAYER.

O Mary! most beautiful amongst the daughters of Jerusalem! whose amiability and whose admirable beauty elicit the admiration of all the saints, I ardently pour forth to thee my earnest supplications that if, at the hour of death, the hideous forms of the demons terrify me in my agony, that you afford me the consolation of beaming on me one radiant gleam of thy beauty. Ah! Mother of fair love, turn then towards me thine eyes of mercy, which like two brilliant scintillating stars, may illumine my path to my heavenly country. O MARY!

MOTHER MOST AMIABLE, PRAY FOR US!

SUPRA MODUM-MATER ADMIRABILIS.



Vocabitur nomen ejus Admirabilis . If. 9 .

U

Klauber Cath. . Sc. et. ecc. . A. 9.

Mater Admirabilis.

MOTHER MOST ADMIRABLE.

Vocabitur nomen ejus admirabilis.—ISA. ix. 6.

His name shall be called wonderful.

CONSIDERATION.

I.

This picture represents that wonderful burning bush which Moses of old, overwhelmed with astonishment, saw burning without being consumed. This bush is emblematical of Mary, of whom it was foretold by the prophet : *Vocabitur nomen ejus admirabilis*—*His name shall be called admirable.* And, indeed, Mary is, by the Church, justly called *Mater admirabilis*—*Mother most admirable* ; for all her prerogatives are, indeed, admirable. Mary was born of a barren mother ; she was a mother, and knew not man ; she was at once a mother, and, at the same time, a virgin. Is not this something admirable ? Is not this the same as to burn and yet not be consumed ?

II.

King Nabuchodonosor, of old, saw, in his sleep, a wonderful tree, so high that its top reached to heaven, so widely extended that it covered the whole earth. The leaves of this tree were very beautiful, and all did eat of its fruits. This tree may very well be understood as representative of Mary as being a mother admirable, on account

of her *magnitudinem et altitudinem*—her greatness and her height ; for, in the sublimity of her glory, she excels the angels and saints ; admirable *ob latitudinem*, on account of her breadth, for her mercy extends over the entire world ; admirable *in foliis*, in foliage, that is, in her graces and privileges ; in fine, admirable *in fructibus*, in fruits, or, what is the same thing, in the merits of her virtues.

III.

Now, as Mary is, in herself, most admirable, so she operates effects which exceed our utmost capacity of admiration. For, as is represented in the picture, the four elements are, in certain manner, laid prostrate at the feet of the Virgin, and promise her obedience. If Mary supplicate, fire is immediately extinguished, water confines itself unobtrusively within its boundaries, the atmosphere becomes innocuous, the earth yields its fruits in abundance, the sick are restored to health, nay, the very dead arise again. Are not these admirable effects ?

THE PRAYER.

O Mary ! Mother truly admirable, as well in graces as in privileges ; admirable in virtues and in merits ; admirable in heaven, on account of the glory which thou possessest ; admirable on earth, on account of the benefits which thou impartest with such liberality ; admirable in thy clients, whom thou shieldest from every danger, and consolest in affliction, but especially whom thou strengthenest, in the hour of death, to resist all their enemies with fortitude, and to achieve a happy victory over all the temptations of the devil. Ah, assist me, too, thy most unworthy client, in my last agony ! O MARY !

MOTHER MOST ADMIRABLE, PRAY FOR US !



MATER CREATORIS .



Qui creavit me, requievit in tabernaculo meo .
Eccli 24 :

Mater Creatoris.

MOTHER OF OUR CREATOR.

Qui creavit me requievit in tabernaculo meo.—

ECCLES. xxiv. 12.

He that created me rested in my tabernacle.

CONSIDERATION.

I.

In this picture Mary is represented as bearing her Son in her arms, who himself supports the orb of the earth with His two fingers, with an inscription of the text: *Portat omnia verbo virtutis sue—Upholding all things by the word of his power.* By this is signified that MARY is the Mother of our Creator; for as Christ, inasmuch as He is one with the Father, is God, and is also the Creator of the world, so the Mother of Christ is also the Mother of our Creator, and consequently can with truth say of herself: *Qui creavit me requievit in tabernaculo—He that made me rested in my tabernacle.*

II.

It is quite certain that a man falling into sin, in a certain manner, falls back again into his original nothingness. Of this David bears testimony, when, after his sin, he exclaims: *Ad nihilum redactus sum et nescivi.* Wherefore Christ, by redeeming us, as it were exalted us anew,

because by His redemption we were called back from the death of the soul to life, so that, according to St. Paul, every man is made in *Christo nova creatura*—*A new creature in Christ.*

III.

The picture not only represents Mary as the Mother of the Creator, but is likewise expressive of her very great virtue and power ; for Mary not only carries Him who bears up the world, but, what is more, she—by her solicitude—carries the world together with Him who is the bearer of the world, in order to indicate the very great power over the world which has been granted to her by the Creator, for it is equitable and meet that, as far as by her intercession it is possible, the daughter should participate in the power of the Father, the mother in the power of the Son, and the spouse in the power of Him to whom she is co-spoused.

THE PRAYER.

O Mary ! I know and acknowledge that all creatures were made for the service of their Creator, but at the same time I acknowledge my own ingratitude in having hitherto served creatures rather than my Creator, therefore obtain for me grace to correct my error, and that henceforth I may serve my Creator alone, and may attain the end prepared for all those who serve God faithfully—eternal happiness.
O MARY !

MOTHER OF OUR CREATOR, PRAY FOR US !

MATER SALVATORIS.



Pariet Filium, et vocabis nomen ejus Iesum - ipse enim salvum faciet populum suum. Matth. 1.

Mater Salvatoris.

MOTHER OF OUR REDEEMER.

Pariet Filium, et vocabis nomen ejus Jesum, ipse enim salvum faciet populum suum.—MATT. i. 21.

She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins.

CONSIDERATION.

I.

The instruments of the Passion, represented in this picture, sufficiently indicate the Saviour of the world, whom Mary brought forth to the world, according to the text : *Pariet Filium, et vocabis nomen ejus Jesum, ipse enim salvum faciet populum suum*—*She shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins.* For as mother Eve, by sin, brought forth death into the world, so Mary, as the Mother of our Saviour, brought forth life into the world.

II.

Esther, of old, was called *salvatrix*, saviour, but of the Jewish people only ; Judith, in like manner, enjoyed the glory of this title, but she merely saved the city of Bethulia ; but Mary is the Mother of Him who saved not merely one city or region, but who saved the entire world, which, truly, is much more glorious. If, then, the Jews manifested the highest honour for their saviour, Esther—if the inhabitants

of the city of Bethulia made acknowledgments of their profound gratitude to their liberator, Judith, surpassingly greater honour and gratitude are due to Mary as the Mother of our Saviour.

III.

The instant the nativity of our Lord was announced by the angel to the shepherds, they hastened to the stable of Bethlehem, and there not only adored the new-born Infant, but also manifested the greatest honour to His Mother ; and, indeed, deservedly so, for Mary was instrumental in giving to Christ the arms, as it were, by which he vanquished death and the devil, and thus redeemed us men. But what are these arms ? By these arms we are to understand nothing else than the most holy Body of Christ, which was formed from the most pure blood of Mary, and which suffered for us.

THE PRAYER.

O Mary ! most glorious Mother of our Redeemer ! I know that the patriarchs and just ones of the Old Testament, for many ages, ardently expected the coming of the Messiah, unceasingly crying to heaven : *Rorate cæli desuper, et nubes pluant—Drop down dew, O ye heavens, and let the clouds rain down the Just One* : but vain was their cry ; but thou, O most brave woman, by means of the virtue of thy humility, wast instrumental in bringing the Messiah from heaven down upon the earth. Through this, thy virtue, I implore of Thee that thou obtainest salvation for me. O MARY !

MOTHER OF OUR REDEEMER, PRAY FOR US !

VIRGO PRUDENTISSIMA.



Eratque mulier illa prudentissima. 1. Reg. 26.

Virgo Prudentissima.

VIRGIN MOST PRUDENT.

Erat que mulier illa prudentissima.—1 KINGS, xxv. 3.

And that woman was most prudent.

CONSIDERATION.

I.

Mary is represented as surrounded on every side by the various instruments of the arts and sciences, as significant of her wonderful prudence. The cock which arouses the sleeping especially designates her vigilance. The ant, which in summer stores up her food for the winter, is emblematic of her providence. Finally, the serpent indicates her prudence in accordance with that saying of Christ, *Estote prudentes sicut serpentes—Be ye wise as serpents.*

II.

Abigail was endowed with great prudence. The text of Scripture inscribed beneath the picture testifies that, *Eratque mulier illa prudentissima—And that woman was most prudent.* Now how did she manifest her prudence? In this manner—by humbling herself so far as to call herself the handmaid of David. This Abigail is a figure of the most Prudent Virgin Mary, who with profound humility replied to the Archangel : *Ecce ancilla Domini—Behold the handmaid of the Lord!* Now, if according to the dictum of philosophers, he is prudent *qui malum reprobat et bonum eligit—who rejects the evil and chooses the good*, has

not Mary a just right to be called *Virgo Prudentissima*—*Virgin most Prudent*, as one who being herself exempt from every evil, chooses not openly the good but *optimam partem*—the better part.

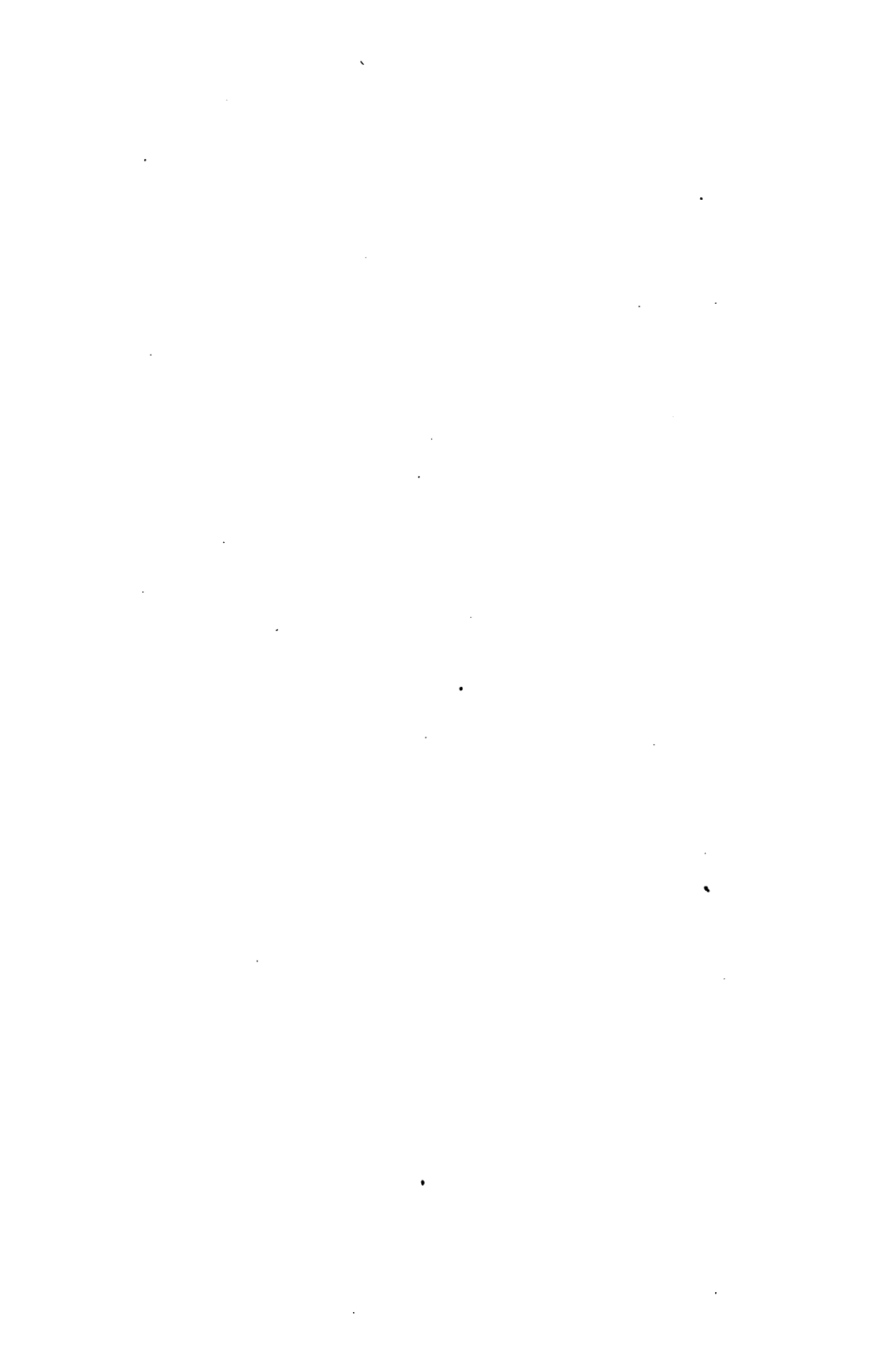
III.

Solomon says : “*Qui moderatur labia sua, prudentissimus est*—He who ruleth his lips is most prudent, but these Mary ruled most rigidly. We find that in the entire Gospel she is recorded to have spoken only on four occasions ; these are, to the Angel Gabriel, to Elizabeth, to Christ on her finding Him in the Temple, and finally at the wedding feast. Moreover, all the words ever uttered by Mary were characterized by a remarkable edification and singular prudence, so that amongst the five prudent virgins she deservedly holds the pre-eminent position, because by keeping herself exempt from all sin, she preserved entire the heavenly oil of grace.

THE PRAYER.

O Mary ! Virgin most Prudent and most Provident, I supplicate thee, obtain for me from the incarnate wisdom, that is, from thy Son, that henceforth I may be always prudent and provident in my words and in my actions, but more especially in the work of my salvation, so that, with the five prudent virgins, I may in good time provide the oil of good works, and may thus be admitted into the house of the Heavenly Spouse. O MARY !

VIRGIN MOST PRUDENT, PRAY FOR US !



VIRGO VENERANDA.



Beatam me dicent omnes generationes .

Y

Klauber Cath. Se. et ecc. A. 9.

Virgo Veneranda.

VIRGIN MOST VENERABLE.

Beatam me dicent omnes generationes.—LUCE, i. 48.

All nations shall call me blessed.

CONSIDERATION.

I.

Solomon ever held his mother, Bethsabee, in very great veneration, for the Holy Scripture asserts that, when he beheld her approaching : *Surrexit rex in occursum ejus—the king stood up to meet her*, and ordered that a throne should be erected for her. In a similar manner, the divine Solomon, Christ, ascended into heaven many years before the assumption of Mary, for the purpose, as it were, of preparing a glorious triumph and throne for His Mother, who *venerabilis et sancta est—who is truly venerable and holy*.

II.

Now, as in heaven the highest honour is conferred on Mary by the angels and heavenly citizens, so is she also revered and invoked on earth by almost every nation, according to the text : *Beatam me dicent omnes generationes—All nations shall call me blessed*. In truth, whoever is enlightened with the true light of faith will clearly see and comprehend the virtues and merits, the glory and sanctity of Mary, and, as a consequence, will venerate and revere her with the greatest devotion ; while, on the con-

trary, he who, like the owl, hates the light, that is, he who possesseth not the light of true faith, is incapable of bearing the light of Mary's glory.

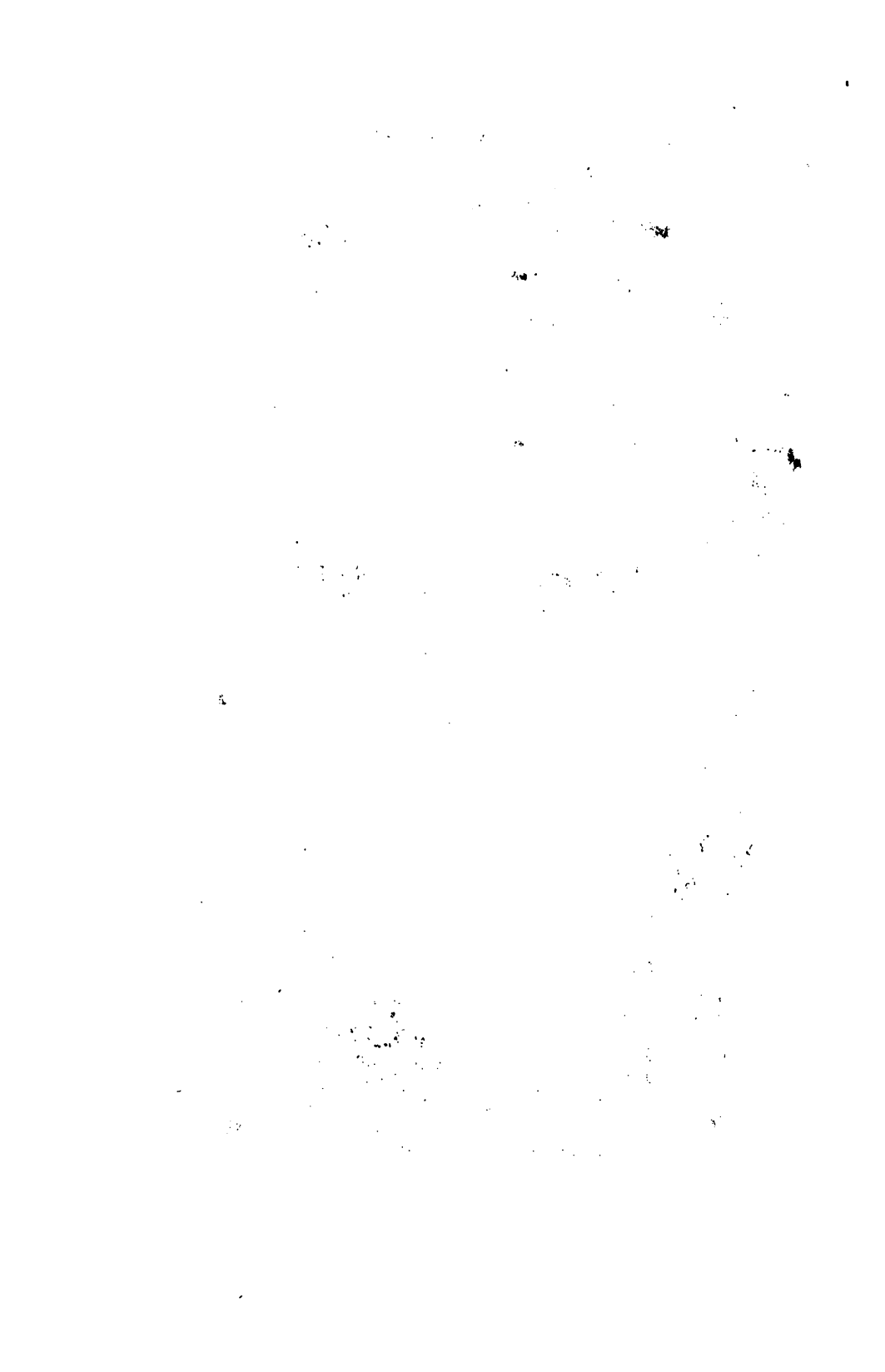
III.

Mary is honoured not only in heaven and on earth, but even hell itself manifests a reverential fear on hearing the name of Mary. Has it not frequently occurred that, at the sight of an image of Mary, at the touch of a rosary or scapular, or on hearing the name of Mary, the infernal spirits have instantly fled from persons possessed by the devil? Who can deny this truth, since it is confirmed by experience, supported by reason, and corroborated by the senses? Certainly, the numberless benefits which Mary confers on her clients challenge for her the deep debt of veneration due to her.

THE PRAYER.

O Mary! I recognize thee as the Queen both of heaven and of earth, and I therefore venerate thee. I acknowledge thee as the daughter of God the Father, as the mother of God the Son, and as the spouse of God the Holy Ghost; and therefore I honour thee. I know that thou art full of graces, virtues, and merits, a mother most amiable, a virgin most beautiful, a patroness most powerful; and, therefore, I venerate thee and invoke thee. Finally, I know that Christ Himself manifested towards thee the greatest veneration, according to the text, *Erat subditus illis—He was subject to them.* Hence I as a Christian shall unceasingly venerate thee. O MARY!

VIRGIN MOST VENERABLE, PRAY FOR US!



VIRGO PRÆDICANDA.



Non recedat laus tua de ore hominum.
Iudith. 13.

Z

Klauber Cath. Sc. et ecc. A. V.

Virgo Prædicanda.

VIRGIN MOST RENOWNED.

Non recedat laus tua de ore hominum.—JUDITH, xiii. 25.

Thy praise shall not depart from the mouth of men.

CONSIDERATION.

I.

The name of Mary, as this picture represents, is proclaimed by four angels, to signify that in all the four quarters of the world, and thus over the entire circumference of the earth, the name of Mary is promulgated. Why should it not be? When Holofernes was vanquished by Judith, all the people pronounced, with loud acclaim : *Tu gloria Jerusalem ! tu lætitia Israel ! tu honorificentia populi !—Thou art the glory of Jerusalem ! thou art the joy of Israel ! thou art the honour of our people.* Why should not Mary be proclaimed, she who crushed the infernal serpent's head, and gave birth to the Saviour of the entire human race? O Mary, thou art, indeed, entitled to all acclaim of praise, *et hinc non recedat laus tua de ore hominum*—and hence thy praise shall not depart out of the mouth of men.

II.

If, as the Scriptures testify, honour be due to the physician, *propter necessitatem*—for the need thou hast of him, surely honour is meetly due to Mary, who is the health of the weak, and the comfortress of the afflicted, and who, in circumstances of the greatest dangers and necessities, extends her aid to all those who invoke her. If virtue merits praise, and if the man distinguished for virtue be deserving of praise, is not the highest laudation due to Mary, whose virtues are almost as numerous as the drops of

water in the ocean, or as the rays of light which emanate from the sun. This was acknowledged by the woman Marcella, named in the Gospel, who publicly proclaimed Mary's praises : *Beatus venter qui te portavit—Blessed is the womb that bore thee.*

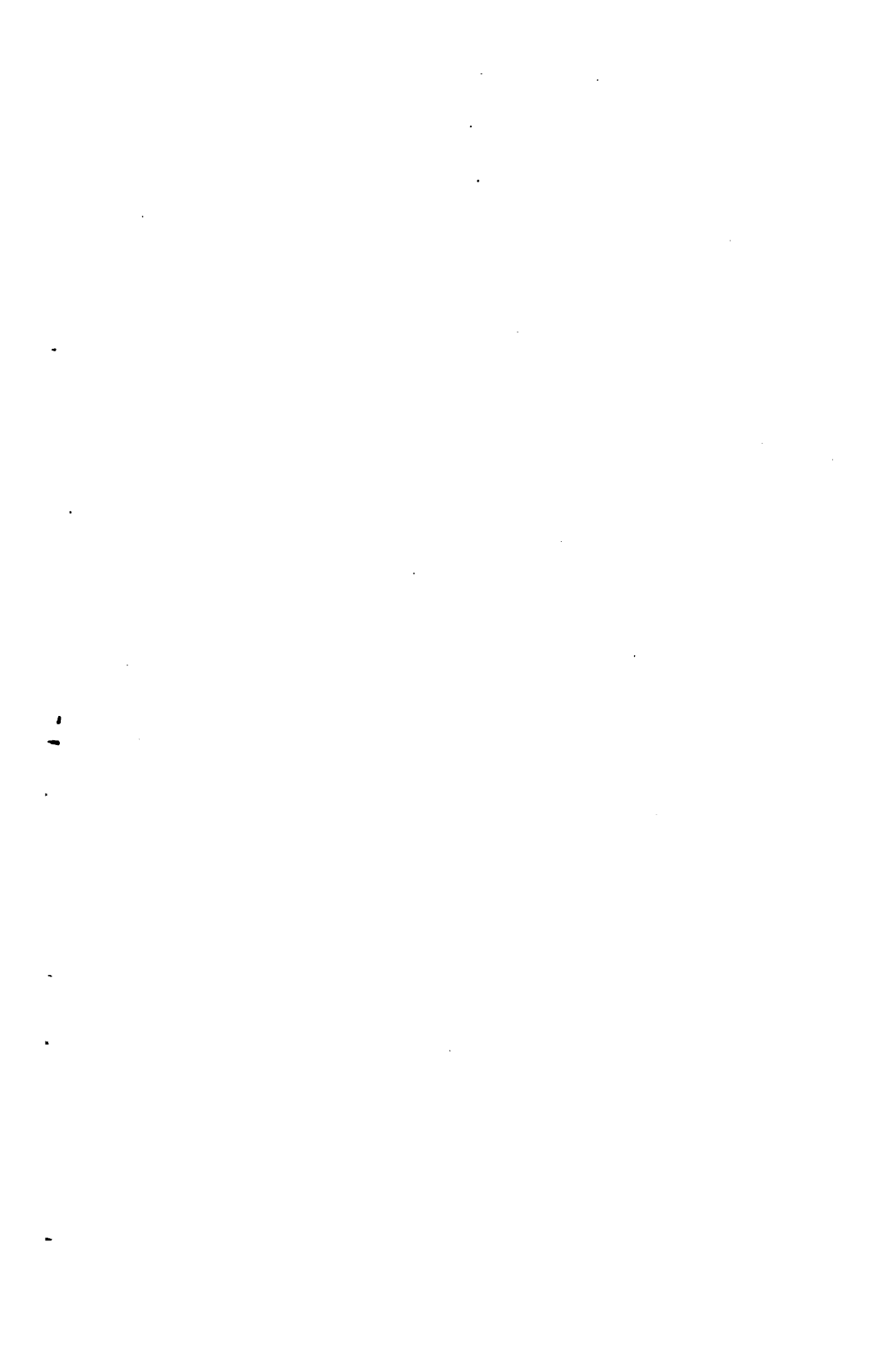
III.

Furthermore, if the work of the artificer be executed so skilfully as to be without defect, does it not merit commendation ? It does merit it, for, according to the text : *In manu artificis opera laudabuntur—works shall be praised for the hand of the artificer.* Behold, Mary is the work of the high and the Divine Artificer, is a work exempt from every stain of sin ; and is she not, therefore, deservedly to be praised ? Again, I ask, is not a garden deserving of being lauded for its fragrance, its flowers, and its fruits ? or a fountain for the copious flow of its salutary waters ? But Mary is the garden in which He grew who says of Himself : *Ego flos campi—I am the flower of the field.* Mary is the fountain springing up to eternal life, therefore she is accurately styled *Virgo prædicanda—Virgin most renowned.*

THE PRAYER.

O Mary, virgin most renowned and most worthy of all praise, *dignare me laudare te—deign to allow me to praise thee.* Obtain for me grace that my tongue may ever speak thy praise ; that my heart may ever meditate thy praise ; that my works may ever be so performed as to redound to thy praise ; that thus in heart, in word, and in work I may unceasingly proclaim and augment thy praise, as it is becoming and obligatory on a client of Mary so to do. May I satisfactorily discharge this function and obligation. O MARY !

VIRGIN MOST RENOWNED, PRAY FOR US !



VIRGO POTENS.



In manu tua virtus et potentia . 1 . Paral . 29 .

Aa

Glauber Cath. Sc. et arc. A. 2?

Virgo Potens.

VIRGIN MOST POWERFUL.

In manu tua virtus et potentia.—I. PARAL. xxix. 12.

In thy hand is power and might.

CONSIDERATION.

I.

He who seeks the *mulierem fortem*—the valiant woman, of whom Solomon makes mention, will see her represented in this picture, in which Mary is surrounded on every side by the arms and instruments of war, to indicate that she is that valiant woman proclaimed by the Scripture as an army in battle array, and at whose might heaven is in admiration, earth is astounded, and hell is in terror ; in a word, she who can with truth say of herself : *Fecit mihi magna qui potens est*—*He that is mighty hath done great things to me*, and in Him I can do all things.

II.

But in what consists the power of Mary? Perhaps you may consider it consists in her tongue, that pronounced the word *fiat*—*be it done*, after which God came down from heaven. Perhaps in her eyes, with one of which she wounded her heavenly Spouse, according to the text : *Vulnerasti cor meum in uno oculorum tuorum*—*Thou hast wounded my heart with one of thy eyes*. Perhaps in her virginal womb, in which she bore the God-man. It may, indeed, be asserted to consist in all these ; but, according to the text inscribed

beneath, it must be said : *In manu tua virtus et potentia—In thy hand is power and might.* For Mary, as the most powerful Queen of Heaven, by a well-merited privilege is as our powerful intercessor allowed, as it were, to hold in her hand the sceptre with which Christ her Son governs the world.

III.

Jabel and Judith displayed great strength of arm when the one pierced with a nail the head of Sisara, and the other chopped off with a sword the head of Holofernes ; but Mary showed herself as much more powerful because she supported in her arms Him who supports the earth, and she embraced God, the Immense and the Omnipotent One. Thus, Mary had in her arms *brachium Dei—the arm of God*, which, according to the testimony of St. Paul, is nothing less than *virtus Dei—the power of God*. Hence it is not to be wondered at that she is so potent.

THE PRAYER.

O Mary ! thou art and thou deservest to be styled, Virgin truly most powerful. For thou art powerful in heaven, where thou art triumphant as a queen ; powerful in paradise, where thou didst crush the serpent's head ; powerful in hell, from which thou dost preserve innumerable souls ; powerful in purgatory, from which, through thee, captive souls are liberated ; powerful against hostile armies ; powerful against famine and plague ; powerful against sickness and powerful against death itself ; powerful, in fine, against all the enemies of the body and of the soul, visible and invisible. Thee, therefore, I select for my patroness. O MARY !

VIRGIN MOST POWERFUL, PRAY FOR US !

VIRGO CLEMENS.



Bb

Glauber Cath. Sc. et exc. A. 9.

Virgo Clemens.
VIRGIN MOST MERCIFUL.

Clemens ero in quem mihi placuerit.—Exod. xxxiii. 19.

I will be merciful to whom it shall please me.

CONSIDERATION.

I.

The clemency of Mary is symbolically represented by the pelican, and the hen brooding over her chickens, and, indeed, quite appropriately. For, as the pelican suckles and nourishes her young ones from her own blood, so, to all those who devoutly venerate her, Mary dispenses spiritual nutriment through Christ, her Son, who was made man from her virginal blood. In like manner, as the hen covers and protects her chickens with her wings, Mary, in something of a similar way, spreads over us the mantle of her mercy, and protects us from every assault and danger.

II.

Now, Mary's heart is easily moved to mercy, for she says : *Cor meum tanquam cera liquescens*—*My heart is become like wax melting.* It may even be said that *lex clementiæ in lingua ejus*—*the law of clemency is on her tongue.* But why is this so? For this reason. Because the tongue of Mary, unceasingly supplicating God for men, moves Him to clemency ; so much so, indeed, that her prayers almost seem, in some degree, to have the force of law. The guests invited to the marriage festivities at Cana witnessed an exemplification of this truth ; for the moment these few words were uttered by Mary : *Fili, vinum non habent*—*They have no wine,* Christ was immediately moved to clemency, and changed the water into wine.

III.

The clemency of Mary is, therefore, very appropriately assimilated, as the picture represents her, to the *imbri serotino*—the evening shower, in accordance with the text : *Clementia ejus quasi imber serotinus*—*His clemency is like the evening rain.* For, as the evening shower imparts a refreshing moisture and fertilises the soil, so the clemency of the Virgin disposes the soul to promptitude in the production of the fruits of virtue. I shall say even furthermore ; as Rebecca manifested a beneficent disposition towards the servant, Eleizer, in accommodating him and his camels with an opportunity of drinking, although she was not at all acquainted with him ; so Mary very frequently manifests her clemency to those to whom she is not in the least indebted for their exercising any special devotion to her, saying of them, as it were : *Clemens ero in quem mihi placuerit*—*I will be merciful to whom it shall please me.*

THE PRAYER.

O Mary ! I most firmly believe that heretofore many cities and kingdoms should have perished in punishment of their crimes, had you not been to them an *urbis refugium*—a city of refuge. Nay, I do imagine hadst thou, O clement Virgin, lived at the time of the Deluge, thou wouldst possibly have assuaged the wrath of God, and have averted that most appalling punishment by thy intercession. Truly, the streams of graces upon mankind which gush from the bosom of thy mercy are as numerous as the drops of water in the fountain. This I acknowledge, and I supplicate thee, O MARY !

VIRGIN MOST MERCIFUL, PRAY FOR US !



VIRGO FIDELIS.

Cor ejus fidele. 2. Eft. 9.



Esto fidelis usque ad mortem. Ap. 2.

Cc

Claver Cath. Sc. et ecc. A. 9.

Virgo Fidelis.

VIRGIN MOST FAITHFUL.

Esto fidelis usque ad mortem.—APOC. ii. 10.

Be thou faithful unto death.

CONSIDERATION.

I.

In this picture is represented a heart, and, in the heart, Mary, as significant of her fidelity. Mary, indeed, in accordance with the accompanying sacred text, may justly be styled the *mulier fidelis, et cor ejus fidele*—a believing woman, and her heart faithful. Why should she be so called? Because she faithfully adhered to the engagement she entered into on pronouncing the word *fiat*—be it done. For, in pronouncing *fiat*, she made a species of promise to her Spouse, the Holy Ghost, that she would preserve the purity of her body unblemished by any stain; and to the Divine Father, that she was willing to become the Mother of His Son, and, as a consequence, would undertake His care with the utmost solicitude. Now, both promises were faithfully fulfilled by Mary.

II.

A faithful wife was Michol. She let down David through the windows, that she might thus screen him from the fury of his enemies. Faithful was Ariadne, who, by supplying a clue of thread, extricated Theseus from the labyrinth. Faithful, too, was Mary—incomparably more faithful, who

as a mother, *fidelis usque ad mortem*—*faithful unto death*, stood by the side of her suffering Son, Christ, and yearned that all the sufferings which He endured in the body, she should suffer in heart and soul.

III.

But Mary was a faithful mother not only towards Christ, her Son, but to us, also, she proved herself a faithful mother. It is recorded that Christ, on the cross, made a testament, and that in it He willed John to Mary, and that, with John, He willed all men as children to Mary. Now, I ask was Mary a consenting party to this testament of Christ? She was, certainly, a consenting party; consequently, she accepted us as her children. Then, assuredly, if we prove ourselves faithful children to her, she will prove herself to us a faithful mother.

THE PRAYER.

O Mary? I am aware that Sara was, indeed, a faithful mother, who manifested the greatest solicitude in protecting her son, Isaac, from the influence of evil company. I am aware that Rebecca was a faithful mother, who succeeded, by a pious fraud, in securing the paternal blessing for her son, Jacob. But thy fidelity is pre-eminently greater; and hence I supplicate thee, O faithful Mother, be unto me another Sara, and protect me from evil society, and from all the seductive influences of the wicked. Be unto me another Rebecca, and secure for me the Divine benediction, and a right to heaven. O MARY!

VIRGIN MOST FAITHFUL, PRAY FOR US!

SPECULUM JUSTITIÆ.



Videmus nunc per speculum. 1. Cor. 13.

Dd

W. Huber Culi. Sc. et exc. A. P.

Speculum Justitiæ.

MIRROR OF JUSTICE.

Videmus nunc per speculum.—1 COR. xiii. 12.

We see now as through a glass.

CONSIDERATION.

I.

Christ is appropriately called the *Sol Justitiæ*—the *Sun of Justice*; appropriately, also, is Mary styled by the Church the *Speculum Justitiæ*—the *Mirror of Justice*. Both appellations are symbolically representative of justice. For, as the radiant sun sheds his beaming lustre on the lowly cottages of the rustic equally as on the palatial mansions of kings and princes, so, to all, Christ dispenses the grace necessary for salvation. Even so, in a similar manner, the mirror is a symbol of justice, for, as may be observed in the picture, it imparts to each person what is peculiar to himself; that is, it faithfully reflects the peculiar figure of each person inspecting himself in it. To the angel, it reflects an angelic figure; to man, a human figure; to the devil, a diabolical figure.

II.

Besides, Mary is not only the Mirror of Justice, but she is, also, what is here intended to be significant of justice—she is the mirror of all virtues; and she is, indeed, a mirror without the slightest blemish. We know that a mirror is dimmed by the slightest breath, but Mary never tolerated the slightest tarnish. Nay, more—as the mirror is not only proof against the poison of the basilisk, but, by some means, casts it back upon himself, and kills him, so Mary, as the Mirror of Justice, was not only proof against the poison of original sin, but also crushed the head of the infernal serpent.

III.

St. Paul says: *Videmus nunc per speculum*—*We see now through a glass*. The word glass must be interpreted as signifying faith. These words are very appropriately inscribed beneath the picture ; for through Mary, also, we see as through a glass. But what do we see ? The servant sees how he is to obey ; the proud man sees how he is to humble himself ; and the man who yields to his passions how he is to live a life of chastity. Through this mirror the tepid soul sees the spirit of fervour which should animate him ; the man of wrath sees the meekness with which he should clothe himself ; the irreligious, the spirit of piety he should cultivate ; the man who acts unjustly, the principles of justice which should govern him. Indeed, all see, through the example of Mary, how they should live piously and justly.

THE PRAYER.

O Mary ! in thee are comprised all the qualities of a good mirror. In one characteristic, however, you bear, in an especial manner, a similitude to the mirror. It is in this—the nearer we approach the mirror, the nearer the image reflected appears to approach to us ; and again, the farther we recede from the mirror, in the same proportion the farther the reflected image appears to withdraw from us. So, in a similar manner, the nearer we approach, by devotion, to thee, O Mirror of Justice, in the same proportion thy protection and assistance will advance towards us ; and if we recede from thee, it is not to be wondered at that thou shouldst withdraw also from us. I am convinced of this, and I now resolve continually to approach nearer and nearer to Thee. O MARY !

MIRROR OF JUSTICE, PRAY FOR US !

SEDES SAPIENTIÆ.



Sapientia ædifi- = cavit sibi domum,
excidit columnas septem. Prov. 9.
Ee.

Clumber Cath. sc. et ax. A. 9?

Sedes Sapientiae.

SEAT OF WISDOM.

Sapientia ædificavit sibi domum, excidit columnas septem.

PROV. ix. 1.

Wisdom built for herself a house, she cut out seven pillars.

CONSIDERATION.

I.

The picture represents that house of which Solomon says : *Sapientia ædificavit sibi domum, excidit columnas septem—Wisdom built for herself a house, she cut out seven pillars.* This house is emblematic of Mary, who is styled by the Church *Sedes Sapientiae—Seat of Wisdom.* Justly is she so styled, for, in her virginal womb, Christ, the very Incarnate Wisdom Himself, fixed His seat ; and, for nine months, the Word which was made flesh dwelt in Mary. As in this Word, then, abideth supreme wisdom, so, by this Word, Mary attained to a certain incomparable wisdom.

II.

The house of Wisdom, according to the text previously quoted, has seven pillars. By those pillars we are to understand the seven principal virtues, namely the three theological virtues, faith, hope, and charity ; and the four cardinal virtues, prudence, justice, fortitude, and temperance ; or they may be taken to signify the seven gifts of the Holy Ghost. Now, both classes of these virtues are found to be comprised in Mary. The first, because she is, indeed, the mirror of all virtues. The second, also, because she is the Spouse of the Holy Ghost, and, as a consequence,

the Holy Ghost accumulated on her gifts the most precious. Most appropriately, then, is Mary styled the seat of the house of Wisdom, and that house also firmly supported by seven pillars.

III.

In another place Mary is called the *liber generationis Jesu Christi*—the book of the generation of Jesus Christ ; and nothing can more clearly indicate than these words the justice of her claim to the title of *Sedes Sapientiæ*—*Seat of Wisdom*. For the Divine Father Himself is the very author of this book, according to the text : *Eructavit cor meum verbum bonum*—*My heart sent out a good word*. Yes, truly, this only Word, which the Father sent forth, and which was conceived of the Holy Ghost, is contained in the book of Mary. But in this one Word alone is contained all and every wisdom. Most appropriately, then, may this book bear inscribed as its title, Mary, by the Incarnate Word constituted the Seat of Wisdom.

THE PRAYER.

O Mary ! truly, indeed, mayest thou be called the book of the generation of Jesus Christ, because in thy virginal womb, the Word which was from eternity was made flesh. Thou mayest be called the book of the knowledge of the eternal, because God the Father manifested His idea to the entire world, by inscribing His only Word on thy body as on a virgin page. Thou art the book explanatory of the Divine Word, because that which had been invisible was made visible, by being clothed in a human garment from thy blood. Ah, be unto me also a book of prayer, through which I may implore of God to grant me pardon of my sins. O MARY !

SEAT OF WISDOM, PRAY FOR US !



Tristitia Nostra convertetur in gaudium.

Ff

Maunder Cath. sc. et ex. 19.

Causa Nostræ Lætitiae.

CAUSE OF OUR JOY.

Tristitia vestra vertetur in gaudium.—JOHN xvi. 20.

Your sadness will be turned into joy.

CONSIDERATION.

I.

Judith and Esther are represented in this picture. Each proved a source of great joy—the one to the Jews, the other to the inhabitants of Bethulia. Each of these women is a type figurative of Mary, who is styled by the Church, *Causa nostræ lætitiae*—*Cause of our joy*. Most appropriately, indeed, does the Church address her by that appellation, for she gave birth to the Saviour of the world, Christ, who liberated the people not merely of one nation, but who liberated all men, not merely from temporal death, but from eternal death ; and thus turned our sadness into universal joy, according to the text inscribed beneath the picture : *Tristitia vestra vertetur in gaudium*—*Your sadness will be turned into joy*.

II.

King Assuerus, at the intercession of Esther, turned that day of sadness, on which the sentence of death, which had been passed on the entire Jewish nation, was to be executed, into a day of joyfulness ; and the Scripture records that he ordered that it should be celebrated *cum omni lætitia*—*with all joy*. That, indeed, was a day of joy ; but incomparably more joyful was the 25th of March, that day

on which Mary became the Mother of God, and as a consequence the Mother of the cause of our salvation. Wherefore, as John leaped with joy in the womb, because he became cognizant of the presence of his Redeemer concealed in Mary's womb, so should we unceasingly rejoice in contemplating that day on which the archangel announced to Mary the maternity of Christ.

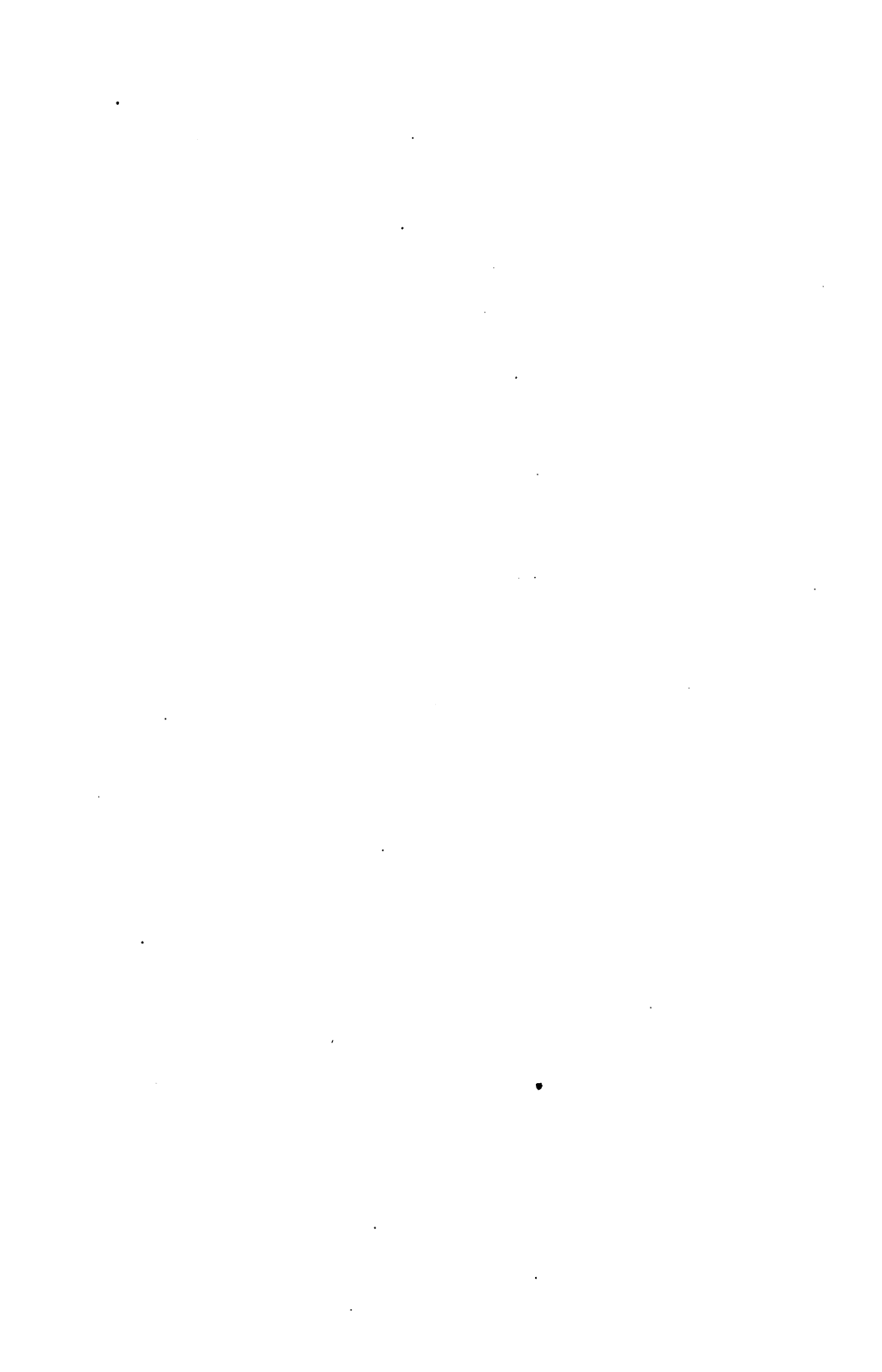
III.

Observe, also, that at the foot of the picture are represented Limbo, on one side ; and, on the other, purgatory, to indicate that as, of old, Mary caused the patriarchs detained in limbo to exult with great joyfulness, when, as it were the orient morning star, she was the harbinger of the rising of the Sun of Justice, Christ ; so, also, in these our days, through Mary, aid and consolation are conceded to the souls in purgatory.

THE PRAYER.

O Mary ! the Scripture informs us that the Ark of the Lord was an abundant source of joy, of hope, and of consolation to the Israelites of old, because the rod of Aaron, the manna, and the tables of Moses were preserved in it ; but, O Mary ! thou art to us a source of incomparably greater joy, because thou art the living ark in which the Divine Manna, Christ Himself, was preserved, for nine entire months, for our salvation. O Mary, I rejoice. I rejoice as often as I pronounce thy name. I shall rejoice as often as I shall ever pronounce thy name hereafter. I shall rejoice so often as I shall cry to thee, and as often as I shall exclaim : O MARY !

CAUSE OF OUR JOY, PRAY FOR US





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Klauber Cath. Sc. et arc. A. 9.

Vas Spirituale.

SPIRITUAL VESSEL.

Vas in honorem.—2 TIM. ii. 21.

A vessel unto honour.

CONSIDERATION.

I.

This picture represents the chalice, and the other sacred vessels usually placed on the altar, to signify that Mary is really, and is also most appropriately, styled by the Church *Vas Spirituale—Spiritual Vessel*. For as, during the Mass, the blood of Christ is kept in the chalice, so the true flesh and blood of Christ were safely kept for nine months in the chaste womb of Mary as in a spiritual vessel.

II.

The prophet Jeremias, of old, was ordered by the Lord to go into the house of a potter, and there see for himself and understand that it depended solely on the will of the potter, whether he should form from the clay a vessel for honour, or for contempt. God, by this similitude, desired to teach that by His will, He can exalt or depreciate man at His pleasure, and that He can exercise the same control over man as the potter can over the clay. When God, then, selected Mary as His Mother, by this very act He

Gg

selected her as the *vas in honorem*—*the vessel unto honour*, which was sanctified by the overshadowing of the Holy Ghost.

III.

Moses, in the Old Testament, was, as it were, the Lord's secretary ; and the Lord, amongst other directions, commanded him to provide for the manufacture of certain spiritual vessels for the divine service, especially mentioning the ark of the covenant, the golden table upon which, upon every Sabbath day, were to be placed twelve loaves ; the golden candlestick, the vessels of oil, the chalices, and the thuribles. By all these, according to the opinions of the holy fathers, we are to understand Mary, as the *Vas Spirituale*—*the Spiritual Vessel*.

THE PRAYER.

O Mary ! as with justice, indeed, thou art called by the Church *Vas Spirituale*—*the Spiritual Vessel*, so likewise I call thee the living temple of Solomon, as being that temple in which the High Priest is Christ ; that in which thy pure heart is, as it were, a privileged altar ; thy devout mouth as if a golden censor ; thy most fervent prayer an odorous sacrifice ; and finally, thy charity, as it were, a burning lamp. O glorious vessel ! O blessed temple ! I fly for refuge to this temple, that I may be protected from the wrath of God. I seek asylum within it, exclaiming : O MARY !

SPIRITUAL VESSEL, PRAY FOR US !



VAS HONORABILE.



Vas admirabile, opus Excelsi. Eccli 43.

Hh

Mauber Cath. Sc. et exc. A. 9.

Vas Honorabile.

VESSEL OF HONOUR.

Vas admirabile, opus Excelsi.—ECCLES. xliii. 2.

An admirable vessel, the work of the Most High.

CONSIDERATION.

I.

This picture represents Mary in a remonstrance. Why should she be so represented? That the person observing the picture may clearly understand that Mary is most correctly styled *Vas Honorabile*—*Vessel of Honour*. For a high degree of honour is manifested towards the remonstrance—so high, indeed, that to priests, and to certain other ecclesiastical persons, only, exclusively devoted to the divine service, is it permitted to touch the remonstrance, and solely for this reason, because the Body of Christ is placed in it. For this very same reason, also, the most exalted honour is due to Mary, because in her womb, as in a vessel of honour, the Divine Word was made flesh.

II.

It is recorded in Holy Writ that, in olden days, fifty thousand of the Bethsamites were slain. And why were they slain? Because they looked with levity upon the Ark of the Lord. Oza was suddenly struck dead; and why? Because he touched the ark without sufficient reverence. The King Balthazar was deprived of his kingdom and his life; and for what reason? The principal reason was his having profaned the sacred vessels in giving them for the

use of his guests at his banquets. Oh, what a weight of punishment should not they apprehend who refuse to give to Mary the honour due to her who, according to the text inscribed beneath the picture, is *Vas admirabile, opus Excelsi*—*An admirable vessel, the work of the Most High.*

III.

The sepulchre in which the Body of Christ was deposited has thereby become very glorious, is visited, and greatly venerated by thronging multitudes of people, though it lay there for only three days. How much greater the honour and veneration due to Mary, within whose virginal body Christ was enclosed for nine entire months. Mount Olivet is honoured because Christ, in ascending into heaven, impressed upon it the marks of His footprints. Is there not a grade of honour incomparably greater due to Mary, as being the Mother of Christ?

THE PRAYER.

O Mary! it is certain that thy Son Christ, always manifested towards thee a great and especial honour, associated with His love for thee. Now, if God Himself honoured thee, how great should be the honour and veneration which we miserable men ought to manifest towards thee. Certainly, it should be an honour exalted and unceasing. Ah, Mary, pardon me for having been hitherto so deficient in discharging this obligation I so justly owed thee. I now firmly resolve, I am determined that hereafter, but more especially on the occasions of thy festivals, I shall pay greater respect and veneration to thee. O MARY!

VESSEL OF HONOUR, PRAY FOR US!

VAS INSIGNE DEVOTIONIS.



illi offerbant vasa, et

illa usinchar. 4. Reg. 4

Egredietur Vas purissimum. Prov. 25.

Vas Insigne Devotionis.

VESSEL OF SINGULAR DEVOTION.

Egredietur vas purissimum.—PROV. xxv. 4.

There shall come forth a most pure vessel.

CONSIDERATION.

I.

The lower part of this picture represents the Prophet Eliseus, who, for a certain poor widow, so increased her small store of oil that from it she filled all the other vessels. The Scriptures testify to the fact : *Illi*—that is, persons—*offerebant vasa, et illa infundebat*—*brought the vessels, and she poured in* ; continuing until all the vessels were filled with oil. Now, oil is usually understood to be significant of devotion ; so, likewise, the vessels may be regarded as significant of Mary, who, in the Litany of Loretto, is called, *Vas Insigne Devotionis*—*Vessel of Singular Devotion*. Truly, he who duly contemplates this vessel, Mary, will agree with the holy fathers in saying that she was a vessel filled with oil, or devotion.

II.

Now, allow me to ask what description of life did Mary lead before the birth of her Son ? Was it not a life characterized by the greatest piety and devotion ? Was it not a life spent in continual prayer, in unceasing watchings, in holy meditations, and in the exercise of good works ? Indeed, the angelic messenger found her engaged in the sole and assiduous occupation of prayer and spiritual reading. Finally, what description of life did Mary lead after the birth of her Son ? Was it not a life of dolours, and of meditations on the dolorous Passion and Death of her Son ? These meditations were, doubtless, that sword of grief which pierced and transfixed her soul.

III.

Again, after the ascension of Christ, Mary lived for a period of fifteen years and three months. How did she spend that portion of her life? She spent it in the greatest devotion. She dwelt in a small house on Mount Sion, not far distant from the house in which Christ instituted the Last Supper; and she lived in the greatest humility. She rose every night at midnight, and devoutly persevered in prayer till next morning's sunrise. John said daily Mass for her, and gave her Holy Communion. St. Jerome asserts that she was frequently visited by the angels; and, according to a revelation made to St. Brigid, she daily visited the holy places which were scenes of the Passion of Christ, and thus manifested proofs of her most ardent devotion.

THE PRAYER.

O Mary! I am well acquainted with the devotion of Judith, who clothed herself in sackcloth, entered into solitude, and there devoted herself to a life of holiness. I know, also, of the devotion of Anne, the prophetess, who, according to the sacred text: *Quæ non discedebat de templo, jejuniis et obsecrationibus serviens nocte ac die—* Who departed not from the Temple, by fastings and prayers serving night and day. But incomparably superior was thy devotion. Ah, Mary, I supplicate thee, out of the abundance of thy devotion, compensate for the deficiency of mine. Present thy Son an offering of thy humility to make satisfaction for my pride; thy temperance for my intemperance; thy watchings for my drowsiness; thy virtues to satisfy for my vices. O MARY!

VESSEL OF SINGULAR DEVOTION, PRAY FOR US!



ROSA MYSTICA.



Rosa Mystica.

MYSTICAL ROSE.

Coronemus nos rosis.—SAP. ii. 8.

Let us crown ourselves with roses.

CONSIDERATION.

I.

Mary, as she is represented in this picture, is styled by the Church *Rosa Mystica*—*Mystical Rose*. And why is she so called? Because she comprises in herself all the excellent and valued properties of the rose; and especially because, amongst all grades of flowers, to the rose is awarded the highest grade, and it is even regarded as the queen of flowers. In a similar manner, Mary is superior in dignity to all the angels and saints, excels them all in glory, and is most justly entitled to be called and venerated as the queen of heaven and earth.

II.

Again, the rose, from its fair and ruddy complexion, is called the maiden flower. The fairness of its complexion is significant of virginal purity; and its crimson blushes are significant of bashful modesty. Even the ancients regarded the rose as expressive of these qualities; and hence, when virgins died, it was usual to crown them with

wreaths of roses. Mary, the Mystical Rose, is pre-eminently entitled to this crown of roses, who preserved a spotless virginal purity before, during, and after her parturition.

III.

Finally, as the rose exhales not only an agreeable fragrance, but a fragrance much more powerful than that of other flowers, so, in a similar manner, Mary, the Mystical Rose, surpasses all men in the wonderful odour of her virtues. Hence, if the other saints who, whilst on earth, passed their lives in the continual practice of good works, can say, with St. Paul, *Nos sumus bonus odor Christi—We are the good odour of Christ*, then Mary can truly say: *I am optimus odor Christi—the best odour of Christ.*

THE PRAYER.

O Mary! Mystical Rose! I am in admiration of the agreeable and admirable odour of thy virtues, and, at the same time, I am overwhelmed with confusion and sorrow when I reflect on the garden of my own soul, in which I can discover no flower or fragrance of virtue, and in which I find nothing but the thorns and cockles of vices. Ah, obtain for me the grace that as, in former days, Francis turned into roses the thorns in which Benedict rolled himself, so, in like manner, the thorns of my sins may be converted into the roses of virtues; and, in token of my gratitude, I shall frequently crown thee with roses, which I shall effect by the devout recitation of the Rosary. O MARY!

、 MYSTICAL ROSE, PRAY FOR US!

TURRIS DAVIDICA.



Turris fortitudinis a facie inimici. Ps. 60.

TURRIS DABIDICA.

TOWER OF DAVID.

Turris fortitudinis a facie inimici.—PSAL. lx. 4.

A tower of strength against the face of the enemy.

CONSIDERATION.

I.

Mary is very appropriately represented by the Tower of David, because, in many particulars, there exists a great similarity between her and this tower. The similarity exists especially in this, that as the tower of David was erected to be an honour and an ornament to the city of Jerusalem, so Mary, in like manner, is a magnificent tower which honours and ornaments the city of the heavenly Jerusalem. If the kingdom of heaven be divided into several cities, then, indeed, Abraham raises his head as a lofty and glorious tower in the city of the patriarchs, Moses in the city of the prophets, Peter in the city of the apostles, Stephen in the city of the martyrs, Catherine in the city of the virgins ; but, over the entire kingdom of heaven, the tower the most elevated and magnificent is Mary.

II.

Again, the tower of David was erected to afford a place of refuge, in which the Jews might seek an asylum and protection for life. So, also, is Mary a tower of refuge, for, through her, the greatest sinners find grace and remission. Oh, happy those who are shielded under the tower of Mary ! In the tower of Babylon and in the house of Job no one

found security, because both the one and the other were blown down and demolished by the violence of the storm. But he who flies to Mary finds security from every danger under the protection of her mantle.

III.

Finally, the tower of David was erected as a work of defence, that hence efficacious resistance might proceed against all hostile incursions ; and it was, therefore, provided that a thousand bucklers should be suspended around it. In a similar manner, Mary is armed with bucklers, and they are as numerous as the graces in which she is strengthened ; and, consequently, she is most justly entitled to be styled, in the words inscribed beneath the picture : *Turris fortitudinis a facie inimici*—*A tower of strength against the face of the enemy*, for she proves herself, to all her clients, a most powerful auxiliary against all their enemies, visible and invisible ; and he who enters the contest whilst Mary is the general is always secure of victory.

THE PRAYER.

O Mary ! henceforth, as often as I shall be harassed by the charges of my enemies, visible or invisible, or as often as I shall be apprehensive of danger, I shall always fly to thee as my refuge ; in thee, O Tower of David, I shall seek security. As, of old, the woman from the tower of Thebes flung the stone which smashed the skull of the persecutor, Abimelec, even so, O Mary ! do thou repel all the charges of my enemies by that stone which is the foundation-stone of the Church, the very corner-stone itself, which is Christ, thy Son. O MARY !

TOWER OF DAVID, PRAY FOR US !

TURRIS EBURNEA.



Fecit Rex Salomon thronum de ebore grandem,
et vestivit eum auro fulvo nimis. 3. Reg. 10.

Ll

Klauber Cath. Sc. et exc. A. 7.

TURRIS EBURNEA.

TOWER OF IVORY.

Fecit Rex Solomon thronum de ebore grandem, et vestivit cum auro fulvo nimis.—3 REG. x. 18.

King Solomon also made a great throne of ivory, and overlaid it with the finest gold.

CONSIDERATION.

I.

It is recorded in the text inscribed beneath this picture : *Fecit Rex Solomon thronum de ebore grandem, et vestivit cum auro fulvo nimis*—*King Solomon also made a great throne of ivory, and overlaid it with the finest gold.* From this it is quite evident that he held ivory in the highest estimation. The Church, also, for a similar reason, quite correctly and most appropriately attributes to Mary the appellation Tower of Ivory, because ivory, or the tusk of the elephant, is emblematic of exalted virtues. It is especially so in its extreme and incomparable whiteness, and this is indicative of the peerless virginity of Mary, which is still further corroborated by these words of Holy Scripture : *Collum tuum sicut turris eburnea*—*Thy neck is as a tower of ivory.*

II.

Again, ivory is symbolical of strength, which is signified by the circumstance that formerly great towers were erected on the backs of elephants. In this, also the similitude is most appropriately attributable to Mary by whose

strength the head of the infernal serpent is crushed, by whose might hostile armies are routed, and by whose power and strength her clients are rescued from every danger of body and soul.

III.

The bird called the kingfisher builds its nest on the surface of the sea, upon which it always lays a piece of ivory. Why should it do this? Naturalists, who scrutinize Nature's secrets, attribute this as the reason—that ivory possesses the attribute of calming the sea and mitigating the fury of the waves; and to this quality also they attribute the olden usage which formerly prevailed amongst seamen of making their thwarts or benches of ivory. Be this as it may, this world is a sea, and man's life is a voyage, and on this voyage no navigator arrives at the port of salvation with more security than he to whom Mary, the Tower of Ivory, extends her assistance.

THE PRAYER.

O Mary! Tower of Ivory! I implore of thee, by thy admirable purity, that thou aidest me by thy powerful assistance in every danger, but more especially when in danger of any violation of chastity; and that thou obtainest for me, from thy Son, the Lover of Chastity, the grace that I may put to flight the spirit of impurity by that arrow which wounded the heart of St. Teresa, the arrow of divine love; and that thus, having vanquished all the temptations of the flesh, my soul may ever display the whiteness of ivory. O MARY!

TOWER OF IVORY, PRAY FOR US!

DOMUS AUREA.



Domus templi ex auro. 3. Reg. 7.

Mm

(Flaubert Cath. & arc. &c. &c.)

Domus Aurea. HOUSE OF GOLD.

Domus templi ex auro.—3 REG. vii. 50.

The house of the temple of gold.

CONSIDERATION.

I.

This picture presents a view of the house, or rather the palace of Solomon, the entire of which was overlaid with gold, and which is emblematic of Mary, to whom the Church applies the title of "House of Gold." This title is most appropriately applied to Mary, for she is that glorious house of which it is written : *Compleverat gloria Domini domum Dei*—*The glory of the Lord had filled the house of God.* Mary is the admirable house which Christ Himself had chosen as that in which He was to dwell, according to the words : *Hic habitabo, quoniam elegi eam*—*Here shall I dwell, for I have chosen it.*

II.

Moreover, by gold the Church intends to indicate nothing else than virtue, which, according to Solomon, is more excellent than all gold. Wherefore, when Mary is styled the House of Gold, we must accept of the title as signifying that she is a house in which, as it were, all virtues dwell. Nor is this by any means wonderful or incomprehensible, knowing, as we do, that Mary is full of grace, and that she has been endowed by God with privileges so singular and so extraordinary, as to have surpassed all those which had ever been conferred on any of the saints, or even on the angels.

III.

Finally, if any person ask what are the component parts of which this house is constructed, the reply may be : the roof of this house is charity, the foundation is humility, the four walls are the four cardinal virtues. Again, the faith of Mary is, as it were, the doorway. For by faith we obtain access to God ; and for him against whom this gate is closed—that is, for him who hath not faith—no gate of access lies open. Moreover, hope and confidence in God are the windows of this house. For, as the light enters the house through the windows, so, by hope, the light of grace beams in upon the soul, according to the text : *Omnis qui habet spem in eo, sanctificat se, sicut et ille sanctus est—Everyone who hath hope in Him sanctifies himself, as He also is holy.*

THE PRAYER.

O Mary! in very truth, indeed, may you be called the *Domus Aurea—the House of Gold*. But as nobles only are the personages who are usually privileged to dwell in houses of gold, and as I can claim no title to that nobility which virtue confers, I am entirely unworthy to be admitted into this house. What then shall I do ? It just now occurs to me to adopt this expedient. I shall prostrate myself at her feet, and supplicate her to receive me as a servant in this House of Gold. O Mary, receive me, and I shall serve thee faithfully, assiduously, and unceasingly. O happy I, if I be admitted to live and die amongst the domestics of thy household. O MARY!

HOUSE OF GOLD, PRAY FOR US!

FOEDERIS ARCA.



Surge Domine in requiem tuam

tu et Arca Sanctificationis tuae Psalm. 131.

Vir mortis es, sed hodie te non interficiam:
quia portasti Arcam Domini. 3. Reg. 2;

Nn

Klauber Cath. Sc. et av. A. 9.

Fœderis Arca.

ARK OF THE COVENANT.

*Vir mortis es, sed hodie te non interficiam, quia portasti
Arcam Domini.*—3 REG. 2, 26.

Thou art worthy of death, but I will not at this time put thee to death, because thou didst carry the Ark of the Lord.

CONSIDERATION.

I.

Mary is very correctly called *Arca fœderis*—*Ark of the Covenant*, because the wonderful properties, excellencies, and effects of that ark are all found comprised in an eminent degree in Mary. In the first place, that Ark was constructed of the incorruptible wood, Sethim. By this wood is signified the body of Mary, which was exempt from corruption. For after Mary had, not so much died as ceased to live, and, accompanied by many angels, had been entombed by the Apostles in the valley of Jehosaphat, rising again after three days, she was assumed body and soul into heaven.

II.

In the second place, that Ark of the Covenant was covered all over with gold, both inside and outside, and over it were placed a golden crown and two cherubim, and all of these were again significant of Mary. For gold is emblematical of the charity of Mary, which both in her interior and exterior was most ardent. The golden crown is emblematical of Mary as the Queen of Heaven, and the cherubim and seraphim, and all the Angels and Saints, serve Her as

ministering spirits, and present their manifestations of the highest honour.

III.

Solomon formerly addressed the priest Abiathar in these words, which are inscribed beneath the picture : *Vir mortis es, sed hodie te non interficiam quia portasti arcum Domini*—*Thou art worthy of death, but I will not at this time put thee to death, because thou didst carry the Ark of the Lord.* God, in a similar manner, spares those who venerate the Ark of the Covenant, Mary. Again, as that Ark of the Covenant divided the waters of the Jordan, to admit of the Israelites to pass over as if on dry land ; similarly so Mary divides, or at least mitigates for her clients the bitterness of the waters of their tribulations. Finally, as that Ark levelled to the ground the walls of Jerico, and dashed Dagon to pieces, so doth Mary repel all the impetuous hostile charges of our enemies.

THE PRAYER.

O Mary ! full well I know how severely God punished in olden days those who even merely touched the Ark of the Covenant without due reverence. But I am also equally well aware that all those who are wanting in rendering that veneration which is so justly due to Thee, or who in word or deed offer an offence to Thee, O Mary, subject themselves to the weightiest displeasure of God. Henceforth, therefore, I shall on every occasion exert every effort in my power to manifest my veneration to Thee, O Mary : and as of old Obededom, by the Ark of the Covenant, merited for his house the benediction of God, even so by thy pictures and statues placed in my house, I hope, through Thee, to obtain every blessing from God. O MARY !

ARK OF THE COVENANT, PRAY FOR US !





Yanna Coeli.

GATE OF HEAVEN.

Attollite portas Principes vestras.—PSALM, xxiii. 9.

Lift up your gates, O ye Princes !

CONSIDERATION.

I.

This picture represents the Gate of Heaven, a title under which the Church, and all the faithful of Christ, love to honour and invoke Mary ; and they do so indeed, for very good reasons. For, as Christ says of himself : *Ego sum ostium, per me si quis introierit, salvabitur*—*I am the door, whosoever will enter through me, he will be saved.* So in a similar manner, Mary, may be called the Gate of Heaven, as it was through her that Christ came from heaven, and entered into the world, and He thus taught us that we men may also easily find access to heaven, by passing through this gate.

II.

Again, as when Christ on His Ascension, entered heaven, a voice called aloud : *Attollite portas Principes vestras*—*Lift up your gates, O ye Princes ;* so in like manner, from the period when Mary, on her Assumption, was introduced triumphantly into heaven, the gate of heaven has ever since in a manner continued open, or at least is immediately thrown open to all sinners who devoutly invoke Mary, and a voice is, as it were, heard calling out : *Pulsate et aperietur vobis.*—*Knock and it shall be opened to you.* Truly not only did the divine manna come down into the world through the gate Mary, but through her also renewed and

most precious blessings, and treasures of graces, daily descend upon us.

III.

Jacob, on awakening from that sleep in which he saw that wonderful ladder of heaven, and thereon angels ascending and descending, exclaimed : *Non est hic aliud nisi porta coeli—This is no other but the gate of Heaven.* What appeared then to Jacob was frequently experienced by many ; namely, the descent from heaven of ministering angels to render us their services, and extend to us their protection. But through what gate do they come to us ? Let us acknowledge the truth and own that it is through Mary ; and let us say of Her : *Non est hic aliud nisi porta coeli—This is no other but the gate of Heaven.* Through Mary's intercession God dispenses his graces in abundance to mankind.

THE PRAYER.

O Mary ! Thou knowest that we miserable mortal men, as long as we live in this world, are nothing more than travellers, journeying on our way to the city of the Heavenly Jerusalem ; and thou knowest also that the way that leads thereto is arduous and perilous, so much so that many never reach there till it is too late, and are then told : *Clausæ est janua!—The gate is closed!* These are terrible words, O Mary ! and lest they should ever be addressed to me, I now adopt Thee as my Patroness, and I earnestly supplicate Thee that when my soul is about to depart from my body, Thou securest for me, by Thy intercession, an easy access to Heaven ; and as perhaps at my last agony on the point of death, I may not have sufficient strength to knock aloud at the gate, I now knock at it, and call on thee, O MARY !

GATE OF HEAVEN, PRAY FOR US!

STELLA MATUTINA.



Stella splendida et matutina .
Ap. 22 .

Pp

Klauber Cath. Sc. & exc. A. 9.

Stella Matutina.

MORNING STAR.

Stella splendida et matutina.—AP. xxii. 16.

The bright and morning star.

CONSIDERATION.

I.

Amongst the stars in the heavens, there is one which is called *Stella Matutina*—the *Morning Star*, and under this title Mary is honored and addressed, and, indeed, very justly. For as the morning star appears more vivid, and sparkles more brilliantly than all the other stars, so Mary's brilliancy and the splendour of her glory, when contrasted with that of the angels and saints, appears incomparably superior. In like manner, as at the rising of the morning star, owls and birds of the night, and other animals that fly the light, hide themselves in caves and dark recesses, so Mary terrifies and puts to flight the devil, who goes about like a roaring lion, seeking whom he may devour. He cannot, however, inflict the slightest injury on any of those upon whom the Morning Star, Mary, reflects even one ray of her favour.

II.

Again, the world regards the morning star as the har-binger of approaching day, and as a source of consolation to those who, after a weary night, anxiously yearn for the advent of the morning. All this may most appropriately be regarded as emblematical of Mary. Was not the entire world, before the nativity of Christ, enveloped in the most impenetrable darkness of man's wickednesses? Did not there then reign the fearful night of idolatry? Such, indeed, did then prevail. But when Mary appeared, as the orient Morning Star, then dawned the effulgent rays of hope, that the sun of justice was rising over the horizon, and would soon be followed by the day of salvation, and that darkness would be overwhelmed in the effulgent flood of light.

III.

Navigators, in their voyages over the ocean, are guided in their course by observations taken from a particular star. Now, what is the world, I ask, but a vast sea? Is it not a sea abounding in the bitter waters of tribulations? Are there not in that sea as many Scyllæ and Charybdes as there are dangers and occasions of sin? May not the storms of this sea be numbered, by the number of temptations from the devil, by which we are assaulted? May not the grievous scandals of the world, be regarded as the dangerous rocks of this sea? May not evil companions be regarded as the seductive syrens of this sea? This is, indeed, truly so. The world, indeed, is a dangerous sea, and they who look to the morning star, Mary, and cast on her the anchor of their hope, will, after a prosperous voyage, happily reach the haven of salvation.

THE PRAYER.

O Mary! I know that, of old, God, under the appearance of an angel, wrestled with Jacob during the length of an entire night, and that the result of the struggle seemed almost doubtful. But when the first rays of the morning began to dawn Jacob immediately became victorious, and even won a blessing from God. In a similar manner it frequently occurs to men, in the dark night of their adversity, that is, when in the state of mortal sin, that God is excited to wrath, and determined to inflict punishment. But on the rising of the morning star, Mary, and on her beaming one ray of her merciful intercession on the sinner, the wrath of God is assuaged, and He even bestows on him His graces and His benedictions in abundance. To thee, then, do I fly—thee do I supplicate, O MARY!

MORNING STAR, PRAY FOR US.

SALUS INFIRMORUM.



Virtus exhibat - et Sanabat omnes .

Qq.

Klauber Cath. Sc. et exc. A. 9.

Salus Infirmorum. HEALTH OF THE WEAK.

Virtus exibat et sanabat omnes.—LUC. vi. 19.

Virtue went out and healed all.

CONSIDERATION.

I.

The lower part of this picture represents a sick man confined to his bed ; and the upper part represents Mary, surrounded by vessels containing all kinds of medicines, to signify that she is very appropriately styled, *Salus infirmorum*—*Health of the weak*. For Mary says with St. Paul : *Quis infirmatur, et ego non infirmor ?*—*Who is there weak, and I am not weak ?* Yes, truly, Mary, as the Mother of our Heavenly Physician, is so skilful in the healing art that it may be asserted of her : *Sanat omnes infirmitates*—*She heals all infirmities*. Thousands and thousands of men have, indeed, been restored to health from the most dangerous diseases through the wonderful instrumentality of Mary. There is scarcely a religious book to be met with, in which we read not of the miracles and benefits conferred through the agency of the Virgin Mary.

II.

It is written in the Old Testament that the Archangel Raphael cured the blindness of Tobias with the gall of a fish ; and that a dead man, on touching the bones of Elisæus, was restored to life ; and we read therein of many other miracles of a similar kind. We learn, also, from the New Testament that Christ gave to his Apostles power to cure diseases, and that many sick persons were restored to health, even by the mere shadow of Peter, and by the handkerchief of Paul. It

may then be asked : if God gave such power and virtue to healing the sick to just men, to His Apostles, and to angels, is it not reasonable to believe that He granted greater, incomparably greater power to Mary, the Queen of Apostles and Angels ?

III.

Furthermore, as is represented in the lower part of the picture, Mary is assimilated to the fish-pond of Hebeson. Why is she not likened rather to the fish-pond of Jerusalem ? Beneath this lies a mystery. This is the reason—the fish-pond of Jerusalem was moved by the angel only once in the year, and even then only one sick person was restored to health in that pool. But the fish-pond of Hebeson was moved at all times, and all those, no matter how many, who bathed in it, were healed. To this pool, then, Mary is most appropriately assimilated, for she is moved, not merely once a year, but almost unceasingly, and a virtue goes out from her by which all those who were sick are restored to health.

THE PRAYER.

O Mary ! the thousands and thousands of votive offerings suspended in churches, around the altars dedicated to Thee, bear incontestible testimony against Thy enemies, that Thou art, and most correctly art styled, *Salus infirmorum—Health of the weak*. Ah, yes, indeed, as the merciful Samaritan cured the traveller wounded by the robbers, by pouring oil into his wounds, even so, if devoutly invoked, Thy merciful name, O Mary, which signifies oil poured out, frequently cures diseases, and as a preventive medicine, preserves us from calamities both of body and soul. This name, therefore, I now devoutly pronounce, and supplicate Thee, O MARY !

HEALTH OF THE WEAK, PRAY FOR US !



REFUGIUM PECCATORUM.



Memor, ero Raab, Babylonis scientium me.
Pf. 86.

Rr.

Mauher Cath. Sc. & arc. A. 2.

Refugium Peccatorum. REFUGE OF SINNERS.

Memor ero Rahab, et Babylonis scientium me.—Ps. lxxxvi. 4.

I shall be mindful of Rahab, and of Babylon knowing me.

CONSIDERATION.

I.

As the name of sin and of sinner is so terrible that we can scarcely pronounce any name more awful, so the name that must afford us a source of the most unbounded consolation is the name of Mary, who is called, and justly called, the *Refugium Peccatorum*—the *Refuge of Sinners*. This title is, indeed, most appropriately attributed to Mary, for, as is represented in the lower part of the picture, she is a species of living ark, by which mankind is preserved from the utter destruction of body and soul. To the afflicted and the disconsolate she is a city of refuge, of whom it may be said : *Erat hæc eis ad refugium*—*This was a place of refuge for them*. She is like the light tower, whose light shines forth upon men, who, like mariners, are navigating the dangerous sea of this world, so full of perils, and *deduxit in portum salutis*—*leads many thousands of souls who were in imminent danger of shipwreck into the haven of salvation*. In a word, she is the anchor which rescues the ship of the soul from destruction.

II.

David, as is represented in the upper part of the picture, spared Nabal—and why? Because Abigail, the wife of Nabal, on bended knees solicited pardon for her husband. The king answered : *Prohibuisti me hodie, ne irem ad sanguinem*—*Thou hast kept me to-day from coming to blood*. In a similar manner, God extends mercy to sinners, at the intercession of Mary. Again, Adonais, fearing the rage of King Solomon, fled to the altar for security, as is recorded in the text : *Adonais tenuit cornu altaris*—*Adonais took hold on the corner of the altar*; and what was the consequence? He found there security for his life and liberty. Sinners will find a similar privileged altar, and a similar place of refuge in Mary.

Kr

III.

In the heavens there are two great luminaries, the sun and the moon. The sun is representative of Christ, and the moon is usually regarded as emblematical of Mary. Now, what difference is there between the sun and the moon? There is this difference—the sun gives light in the day, and the moon gives light during the night. In a similar manner, it may be said that Christ, as the sun, gives light during the day—that is, by His special graces He shines upon the just; but Mary, as the moon, sheds her light during the night—that is, she shines by her intercession upon poor sinners. The instance of Dismas bears testimony to this truth, for in the earlier part of his life this robber most frequently got up into the houses through the windows, but in his latter years this former sinner got up into the heavenly paradise through Mary, who is called by St. Ambrose the window of heaven. For Mary says: *Memor ero Rahab, et Babylonis scientium me—I will be mindful of Rahab, and of Babylon knowing me.* That is, I will be mindful of sinners who ask my intercession.

THE PRAYER.

O Mary! I readily acknowledge that I am a grievous sinner—nay, I even dread that the arrow of the divine vengeance is aimed at me, and may very soon be shot at me, a wicked sinner. Nevertheless, I do not despair, but I fly to Thy patronage, and conceal myself under the mantle of Thy mercy, which presents an impenetrable shield to the point of any arrow. O Mary, be to me a mother of mercy, and lest thou shouldst charge me, as thou didst formerly another sinner, of having made thee a mother of misery, I now firmly resolve henceforth to amend my life. I am determined to arise from my sins, but in order that I may arise the more speedily and efficaciously, I beseech of thee, be to me a staff in my infirmities, upon which I may support my debility. O MARY!

REFUGE OF SINNERS, PRAY FOR US!

CONSOLATRIX AFFLICTORUM.



Dona mihi populum meum, pro quo obsecro.
Esth. 7.

Ss

Klauber Cath. Sc. d. acc. A. P.

Consolatrix Afflictorum

COMFORTRESS OF THE AFFLICTED.

Dona mihi populum meum, pro quo obsecro.—ESTH. vii. 3.

Give me my people, for which I request.

CONSIDERATION.

I.

Mary is here emblematically represented by the moon, to signify that, like the moon, she beams her light in the night, and in the darkness of our adversities ; and hence she is not inappropriately styled *Consolatrix Afflictorum, seu solatium vitæ nostræ*—the Comfortress of the Afflicted, or the consolation of our life. For, according to the words of the proverb, the afflicted seeketh consolation. But where is this consolation to be found ? It is to be found with God, says Paul, as it is He, *qui consolatur nos in omni adversitate*—who consoles us in all our tribulation. But if God be not pleased at once to concede consolation to the afflicted soul, then let him have recourse to Mary's mediation to induce Him, exclaiming : *Hæc mihi sit consolatio*—that this may be my comfort, and certainly he will obtain it.

II.

The Jewish people, when condemned to death by King Assuerus, sought consolation from Esther, and were not disappointed. They found it. She was moved with compassion towards them, and said to the king : *Dona mihi populum meum, pro quo rogo*—Give me my people, for which I request. Not less compassionate is Mary towards her clients. She anticipates their wishes ; and, almost before they supplicate her, she extends aid to the destitute, consolation to the afflicted, and suggests wise counsels to those on the point of despair.

III.

Indeed, Mary is ever ready to impart assistance to all mankind in all their necessities. Are you poor? Mary is the rod from the root of Jesse, like the hazel-rod, which commands for you treasures and wealth. Are you hungry? Mary, who called for the wine for the guests at the nuptial feast at Cana, will for you also provide bread and wine. Are you sick? Mary, as Damascene says, supplies an efficacious medicine for all the pains of mind and body. Are you in dread of enemies? Mary is that strong woman who routs, overwhelms, and conquers whole armies drawn up in battle array. In short, Mary is the Mother of Grace; whoever, then, proves himself a devoted child of this Mother will secure for himself grace, consolation, and assistance in all his necessities.

THE PRAYER.

O Mary! I am never in greater fear, never tortured with such anguish of mind, as when I think on death, and contemplate on the severity of that most rigid Judge, who is to come to judge both the living and the dead. Ah, Comfortress of the afflicted! afford me some consolation, and mitigate, in some degree, my dreadful apprehensions. Ah, already I begin to feel my fears are diminished, for I know thou art the Mother of Mercy, and thou wilt extend thy clemency mercifully to protect all those who are numbered amongst thy children and servants. We read in the Sacred Scripture that when taken to the breast of the Sunamite Mother, the dead child was soon restored to life. Ah, Mary, in a similar manner take me into the bosom of thy mercy; let me then die there, that I may happily rise again in eternal life. O MARY!

COMFORTRESS OF THE AFFLICTED, PRAY FOR US!

AUXILIUM CHRISTIANORUM.



Vae genti infurgenti super genus meum : Dominus
enim omnipotens vindicabit in eis . Iudith. 16.

Tt

Klauber Cath. Sc. et arc. A. 9.

Auxilium Christianorum.

HELP OF CHRISTIANS.

Væ genti insurgenti, super genus meum; Dominus enim omnipotens vindicabit in eis.—JUDITH xvi. 20.

Woe to the nation that riseth up against my people, for the Almighty will take revenge on them.

CONSIDERATION.

I.

This picture represents arms of every variety, naval and military, such as are employed by belligerents on sea and land campaigns. Now, why is this so? To signify that against all enemies, and in all dangers, Mary is the Help of Christians. For it is quite certain that not only to each individual, but also to every region on the earth, and to every kingdom, God has appointed a special guardian angel to whose care they are committed. Besides these, almost every kingdom selects particular saints as their patrons and protectors. If, however, we inquire who in an especial manner is the protector of the Church, the Church herself in the Litany of Loretto, gives the reply to this interrogatory by saying, that protector is Mary, for she is the *Auxilium Christianorum*—the *Help of Christians*.

II.

It may, however, be asked, when did Mary accept the commission of Protector of Christians? The reply is this—when Christ on the cross constituted Mary as a Mother to John, and in John a Mother to all Christians. It must also be truly said that our Mother Mary is much more solicitous for us Christians than was that mother of old, who manifested such anxious solicitude for her son, Tobias. Again, as in the judgment of Solomon, the true mother could by no

means submit to the proposal that her child should be dissected in two parts, so Mary could by no means tolerate that any harm should befall her Christian children ; and this Mother, so solicitous for her family, says : *Ego dormio, cor autem meum vigilat—I sleep, but my heart watcheth*—that is, watcheth the house of the Church.

III.

When, in olden times, the city of Bethulia was besieged by Holofernes, and all hope of deliverance was abandoned, and nothing thought of but surrender, Judith imparted consolation to the desponding citizens, and threatened the enemy in these words : *Væ genti insurgenti super genus meum ; Dominus enim omnipotens vindicabit in eis—Woe to the nation that riseth up against my people ; for the Almighty will take revenge on them.* A woe like to this has befallen, and a similar retribution has frequently been inflicted on the different enemies and persecutors of Christians, whose hostile hosts have been disabled, vanquished, and totally overthrown by Mary, the Help of Christians.

THE PRAYER.

O Mary ! I know, indeed, that angels are usually represented as furnished with wings, as indicative of their promptitude in succouring men, and their velocity in conveying assistance. But, O Mary, far greater is your promptitude, and incomparably fleeter is the velocity with which you travel to render your assistance. Scarcely art thou invoked when instantly assistance has arrived. Frequently even unasked, or at least before the petition is presented, you concede your aid to the children of affliction, and more especially to the great Christian family when harassed by the enemy. Ah, be to us our auxiliary, now and for ever. To thee do we cry, O MARY !

HELP OF CHRISTIANS, PRAY FOR US !

REGINA ANGELORUM.



Dominare nostri tu et Filius tuus. Iudic. 8.

Uu

Knauber. Cuth. Sc. et exo. A. 9.

Regina Angelorum.

QUEEN OF ANGELS.

Dominare nostri, tu et filius tuus.—JUDGES, viii. 22.

Rule thou over us, thou and thy Son.

CONSIDERATION.

I.

Mary is justly entitled to be called the Queen of Angels, for she is superior to all angels. The angels, no doubt, are eminent in excellence. They are so fleet that they can reach to any destination they desire in an instant ; so subtle that they can pass through iron and the hardest stones ; their strength is so great, that even one of them is sufficiently powerful to shake the earth, or completely overturn it ; their information is so extensive that they are intimately acquainted with the knowledge of all the properties of nature ; they are so beautiful that the lowliest of the angels excels the sun himself, a thousand times, in their surpassing beauty and charms of aspect. But pre-eminently more excellent than the angels is the excellence of Mary. And why ? Because God may easily create angels more excellent, but a Mother more excellent, possibly He never will create.

II.

The angels themselves even acknowledge this superiority in the excellence of Mary, and hence they ever hold themselves in readiness, as her servants, to execute her commands as those of their Queen. Who was it, I ask, announced unto Mary the Maternity of Christ ? Was it not her angel guardian, the Archangel Gabriel ? Who admonished Joseph that he should fly into Egypt with Mary ? It was an angel. Who predicted the death of Mary ? It was foretold by an

angel. Who was it who transported the house of Nazareth across the sea into Italy? It was carried by angels. Finally, ministering angels frequently assist at the celebration of some of Mary's festivals.

III.

The angels really appreciate it as the highest honour, and regard it as a source of the greatest joy, that Mary should be the most glorious Queen of Heaven, and that in that exalted capacity they can render her their services, as if saying: *Dominare nostri, tu et filius tuus—Rule thou over us, thou and thy Son.* Hence we may almost say of the throne of this Queen, what has been written of the throne of Christ the King: *Millia millium ministrabant ei, et decies millies centena millia assistebant ei—Thousands of thousands ministered to Him, and ten thousand times an hundred thousand stood before Him.*

THE PRAYER.

O Mary! most glorious Queen of Angels, hear, I beseech, the yearning desires and aspirations of thy client. Ah, if it were possible, I should desire that I were the sun, that I might clothe thee, O Queen! the moon, that I might serve thee as a footstool, O Queen! a precious gem, that I might crown thee, O Queen! a brilliant pearl, that I might decorate thy sceptre, O Queen! a glittering ring, that I might ornament thy finger, O Queen! a precious magnetic stone, within which should be attracted and enclosed a thousand hearts to love thee, and a thousand tongues to praise thee. Yea, I wish, with David, that I had the wings of the dove, that I might fly to thy throne, and fully contemplate thy majesty, and exclaim with due reverence, O MARY!

QUEEN OF ANGELS, PRAY FOR US!

REGINA PATRIARCHARUM.



Regina Patriarcharum.
QUEEN OF PATRIARCHS.

Hi Patriarchæ, et cognationum Principes, qui habitaverunt in Jerusalem.—1 PARAL. viii. 28.

These were the chief fathers, and heads of families who dwelt in Jerusalem.

CONSIDERATION.

I.

It is to be understood that, properly speaking, he only is to be regarded as a Patriarch from whom some particular race of men or some tribe emanates, and establishes its origin. Such are the Patriarchs, Adam, Abraham, Noah, and other fathers of the Old Testament, of whom it is written, *Patriarchæ et cognationum Principes, qui habitaverunt in Jerusalem—These were the chief fathers, and heads of families who dwelt in Jerusalem.* For almost a similar reason, also, Augustine, Francis, Dominic, Ignatius, and other founders of religious orders, are called Patriarchs of the New Testament, all of whom, together with the former, as the picture represents, venerate Mary as their Queen.

II.

The principal virtue, indeed what appears to have been the characteristic virtue of the Patriarchs, was obedience. It was because Abraham was obedient to God, and through obedience was prepared to sacrifice his son ; and it was because Jacob was obedient to his mother, and left his native country—it was for this reason, their obedience, that both the one and the other were constituted Patriarchs. But Mary excelled all the Patriarchs in obedience, for she waited

not for a law, but even without a law, and; still more, without even a counsel or an example, she devoted her virginity to God. She also fulfilled the law of purification, although as being the most pure Mother of Christ she was exempt from that law. She called herself the handmaid of the Lord, and every thought, word, and deed of her entire life was in perfect accordance with the will of the Most High.

III.

It was not, however, in obedience alone, but in all other virtues, that Mary excelled the Patriarchs. Noah was a just man, and by the ark which he constructed he may be regarded, in a certain sense, to have saved the entire human race. In a similar manner, to Mary, as the Ark of Salvation and the Mother of our Redeemer, may be attributed the redemption of all men. In a word, Mary in humility excelled David ; in patience she excelled Job ; in zeal and fervour Elias ; in her chastity she excelled Joseph ; in all virtues she, in an incomparable degree, excelled all the Patriarchs. Justly, then, is she styled their Queen.

THE PRAYER.

O Mary ! who, besides all other eminent virtues, ever manifested in thy entire life an obedience so extremely perfect as never, either in thought, word, or deed, to have deviated from the most exact conformity to the will of the Most High. Ah, I humbly implore of thee to obtain for me grace from God, that after thy example I may henceforth manifest all dutiful obedience to God and to my superiors, and that I never more yield to the impulses of my perverse will, but be ever submissive to the dictates of right reason, and to the divine commandments. O MARY !

QUEEN OF PATRIARCHS, PRAY FOR US !

REGINA PROPHETARUM.



Major est, qui prophetat. 1. Cor. 14.

Ww

Klauber Cath. Sc. et arc. St. P.

Regina Prophetarum. QUEEN OF PROPHETS.

Major est qui prophetat.—1 COR. xiv. 5.

Greater is he who prophesieth.

CONSIDERATION.

I.

The lower part of the picture represents Daniel, and the other Prophets ; the upper part represents Mary, upon whose head the crowned prophet, David, places a crown, to signify his subjection to her as the Queen of Prophets, saying : *Testimonium Jesu est spiritus prophetiæ*—*The testimony of Jesus is the spirit of prophecy.* The signification of these words is that he may be called a prophet who possesses the spirit of prophecy ; that is, he who by divine revelation or inspiration foresees or predicts future events. But Mary was enlightened by this spirit in a degree superior to all the prophets. Therefore, on the highest title, is established her right to be styled the Queen of Prophets.

II.

It may here be asked, what future events did Mary predict ; and whence did she acquire this spirit of prophecy ? To the first part of the question the reply is, that Mary manifested in an especial manner this spirit of prophecy in the Cantic of the Magnificat, where, besides other things, she foretold her own glory in these words : *Beatam me dicent omnes generationes*—*Behold, all generations shall call me Blessed.* To the second part of the question the answer is, Mary was thus enlightened by continual meditations, by visits of angels, by the revelations of God, and by the pre-

sence of Christ. Indeed, the very name of Mary is significant of, and almost identical with, the name of prophet, for the name Maria is synonymous with *illuminata*, the enlightened One.

III.

If, then, according to the text inscribed beneath the picture, *Major est qui prophetat—greater is he who prophesieth*; that is, who is enlightened by God; then, indeed, Mary is justly entitled to be called the Queen of Prophets, because she was enlightened in a degree beyond all the prophets. According to St. Basil, she was so highly enlightened, even in her mother's womb, that she was then introduced to a knowledge of God, more intimate, than any other saint attained to at a mature age. We must add to this that the gift of prophecy is a gift of the Holy Ghost, and since Mary is the Spouse of the Holy Ghost, there can be no doubt, He conferred this gift on His own Spouse, in a degree superior to that conferred on all others.

THE PRAYER.

O Mary! thou art that most happy and most highly-lauded Spouse in the Canticles, whom the Heavenly Bridegroom introduced into His wine cellar, and art replenished with the wine of charity, but more especially with the spirit of prophecy, with which thou wert enlightened above all the other saints, not only to foresee future events, but to attain to the knowledge and intimate acquaintance of the most sublime mysteries. Ah! I earnestly supplicate thee, obtain for me the light of understanding, that I may fully comprehend the malice and heinousness of sin, and the dangerous condition of the sinner, and that, by this knowledge, I may attain to an amendment of life. O MARY!

QUEEN OF PROPHETS, PRAY FOR US!

100

100

REGINA APOSTOLORUM.



Erant perseverantes cum Maria Matre Iesu
Act. 1.

Xx

Klauber Cath. Sc. et arc. A. 1.

Régina Apostolorum. QUEEN OF APOSTLES.

Erant perseverantes cum Maria Matre Jesu.—ACT. i. 14.

These were persevering—with Mary, the Mother of Jesus.

CONSIDERATION.

I.

The upper part of the picture represents Mary in the centre of the zodiac, but beneath she is represented in the midst of the Apostles ; and very correctly. For by this is indicated that as, after the ascension of her Son, she remained with the Apostles, according to the text : *Erant perseverantes cum Maria Matre Jesu*—*These were persevering—with Mary, the Mother of Jesus* ; and as on the feast of Pentecost, when the Apostles were filled with the grace of the Holy Ghost, she was in the midst of them, so also she should be venerated in heaven as the most glorious Queen of the Apostles.

II.

The Apostles are called by Christ, *Lux mundi*, the *Light of the world* ; but Mary is worthy of a more glorious name, and may, in a restricted sense, be called *Sol mundi*—the *Sun of the world* ; and why ? Because, for all those who devoutly supplicate her, she obtains the light of grace, and she irradiates with the beams of her mercy all those who are enveloped in the darkness of adversity. The cloud by day and the pillar of fire by night, which guided the Israelites on their journey through the desert to the land of promise, may be regarded as types of Mary, who by day and by night guides us on our journey, through the desert of this world, to our heavenly country.

III.

Indeed, all the Apostles joyfully yield their willing submission to Mary as their Queen, and proclaim her praises; but especially John, to whom she was appointed a mother, and Peter, for whom, after having denied Christ thrice, she obtained grace and pardon. Matthew, in these few words, *De qua natus est Jesus, qui vocatur Christus—of whom was born Jesus, who is called the Christ*, proclaims Mary's highest praise. At her burial Thomas delivered an admirable discourse, extolling Mary's praises. Bartholomew recited every day a hundred times, and again he recited every night one hundred times, the Angelical Salutation. James the Elder, even during the life-time of Mary, erected in Spain a chapel in her honour. But why adduce so many instances? All the Apostles at all times, employed every effort in their power to manifest the honour in which they held Mary.

THE PRAYER.

O Mary, who by merely one word—that one after which the Word was made flesh in thy most pure womb—wast enlightened in a most eminent degree, and wast in a certain sense constituted a mistress to teach the entire world, ah, I earnestly supplicate thee, O Mistress! to receive me as thy pupil; impart to me such counsel that I may be guided by prudence in all my actions; prescribe for me such rules of life, that by observing them I may live piously and be governed by integrity. Show me the way on which I may advance with security; instruct me in that strategy by the employment of which I may happily achieve a triumph over all the enemies of my salvation, visible and invisible. O MARY!

QUEEN OF APOSTLES, PRAY FOR US!

REGINA MARTYRUM.



Purpura indumentum ejus De Sanguine Sanctorum,
et de Sanguine Martyrum Iesu. Ap. 17.

Yy

Klauber Cath. Sc. et ex A. P.

Regina Martyrum.

QUEEN OF MARTYRS.

Purpura indumentum ejus de sanguine sanctorum, et de sanguine martyrum Jesu.—AP. xvii. 4.

Clothed round about with purple and scarlet, with the blood of the saints, and with the blood of the martyrs of Jesus.

CONSIDERATION.

I.

This picture represents Christ reclining on the bosom of Mary, and surrounded by many holy martyrs, and amongst them is Stephen, the first martyr, who places a crown on Mary's head, to signify that she really is, and is entitled to be venerated as the Queen of Martyrs. Certainly, it can be truly said of this Queen, *Purpura indumentum ejus de sanguine sanctorum, et de sanguine martyrum Jesu*—*Clothed round about with purple and scarlet, with the blood of the saints, and with the blood of the martyrs of Jesus.* For Mary suffered more than all the other martyrs ; further than that, whatever Christ suffered in the body, all that the mother of Christ suffered in heart and soul, so that the same thrust of the sword of grief simultaneously penetrated the heart of the Son and the heart of the Mother.

II.

The mother Agar, as we read in Holy Writ, could not bear to see her son die, but in convulsive lamentations she retired. When Jacob beheld the coat of his son Joseph, he was so convulsed with grief that he tore his garments asunder, and was for a long time unable to restrain the torrent of his tears. Now, I ask if other parents so bitterly lament the sorrows of their children, what must have been the agony of grief which rent the heart of Mary when she witnessed her beautiful Son spit upon, her honourable

Son jeered at, her Son of such delicate modesty stripped naked, and her most innocent child crucified between two atrocious robbers ?

III.

It may with truth be asserted that all the nails which pierced the hands and feet of Christ also pierced Mary's soul ; the crown of thorns which penetrated the head of Christ penetrated also the soul of Mary ; the scourge which lacerated the body of Christ also tortured the soul of Mary ; the cross which weighed down the shoulders of Christ also pressed heavily on the soul of Mary ; the words of calumny uttered against Christ were also echoed through the soul of Mary. In short, the agony of Mary's grief was so excessive that, according to the testimony of Bernardine, if it were divided amongst all men, perhaps the entire human race should perish beneath it.

THE PRAYER.

O Mary, I am well aware *what* thou didst suffer—that thou didst suffer more than all the other martyrs—that thou didst suffer while Christ suffered more than the endurance of human nature alone could have sustained. O Mary, I know *why* thou didst suffer—it was because you witnessed the sufferings of Christ, thy Son ; you were aware of His innocence, and your love for him far surpassed the love by which other mothers are affected towards their children. O Mary, I know *how* you suffered—it was with the utmost placidity, standing beneath the cross, with immovable constancy, and with unspeakable patience. I know all these things, and therefore I earnestly implore of thee to obtain for me patience in enduring adversities, so that I may ever remember that, as Christ spared not his well-beloved Mother, there can be no reason why he should spare me, a sinner. O MARY !

QUEEN OF MARTYRS, PRAY FOR US



REGINA CONFESSORUM.



Procidebant ante sedentem in throno et mittebant coronas suas ante thronum. Ap. 4.

Zz

Cl. Huber Cath. Sc. et ecc. A.

Regina Confessorum.

QUEEN OF CONFESSORS.

Procidebant ante sedentem in throno, et mittebant coronas suas ante thronum.—APOC. iv. 10.

They fell down before Him that sitteth on the throne, and cast their crowns before the throne.

CONSIDERATION.

I.

John, of old, as is recorded in the text inscribed beneath the picture, saw the twenty-four elders falling down, and laying down their crowns before the throne of God. Something similar is represented in this picture. It represents the throne of Mary, and the holy confessors kneeling down before it, and tendering their manifestations of the highest honour to Mary as to their Queen. Certainly, if, according to the hymn of the Church, a confessor is one *qui pius, prudens, humilis, pudicus, sobriam duxit, sine labe vitam—* who, pious, prudent, humble, and chaste, observes sobriety, and leads a blameless life, Mary has, then, an indisputable claim to the title of Queen of Confessors, because she has exemplified all those virtues in the most eminent degree.

II.

According to St. Jerome, he is to be reputed a confessor who confesses the faith of Christ with his mouth, and corroborates his words by his works. Whether, however, we regard the faith or the good works of Mary, we shall find

that not one of the saints can be comparable to her. Certainly, of all the apostles, not one was so constant in faith as was Mary, for, during the passion of Christ, almost all deserted Christ, but Mary was most constant in faith, and stood by Christ, her Son, even unto death.

III.

Finally, if he be reputed a confessor who profitably employs his talents, either of nature or grace, and thereby gains others over to the service of God, on this title, also, Mary deserves to be styled the Queen of Confessors, for she has co-operated with the divine graces, which she has received in greater abundance than all the angels and saints; and the very great talents with which she was endowed by God she devoted exclusively to the promotion of the divine honour and the edification of her neighbour.

THE PRAYER.

O Mary! if I turn the eyes of my soul upon thee, as upon a mirror of virtues, and then contemplate upon my own life, I behold in *thee* the most profound humility and in *myself* the greatest pride; in *thee* I behold continual meekness, in *myself* constant irritability; in *thee* the most delicate chastity, in *myself* the robe of purity soiled with many stains; but especially in *thee* I behold a living faith, in *myself* a faith almost dead, for though I profess to be a Christian, I am one merely in name, and but rarely and languidly exercise the works of a Christian. Ah, obtain for me the grace that my faith may be enlivened by good works. O MARY!

QUEEN OF CONFESSORS, PRAY FOR US!



REGINA VIRGINUM.



Sequuntur agnum, quocumque ierit, Virgines
enim sunt. Apoc. 14.

Aaa

Klauber Cath. So. et exc. 1897

Régina Virginum.

QUEEN OF VIRGINS.

Sequentes agnum quocunque ierit, virgines enim sunt.—

APOC. xiv. 4.

These follow the Lamb whithersoever he goeth—they are virgins.

CONSIDERATION.

I.

The lower part of this picture represents a great choir of virgins, and beneath is inscribed the text, *Sequentes agnum quocunque ierit, virgines enim sunt*—*These follow the Lamb whithersoever he goeth—they are virgins.* Observe some of these hold lilies in their hands, to indicate that they preserved their virginity with spotless integrity and inviolability, even unto death. Some of them again carry palm branches, intended to be significant of their having followed the divine Lamb through the way of blood—that is, that they immolated blood and life to the love of Christ and virginity ; and that having suffered such a martyrdom, they may now well say to Christ, *Sponsus sanguinum tu mihi es*—*Thou art to me a Spouse of blood.*

II.

Mary's right to the title of Leader and Queen of Virgins is established on indisputable claims, but especially on this—that her purity was pre-eminent above all others ; and it may be said in a certain sense that she was the foundress of the state of virginity ; so much so, indeed, that in her was fulfilled that prophecy of David, *Adducentur*

Aaa

Regi virgines post eam—Virgins will be brought to the king after her. Post eam—after her, that is, after Mary had voluntarily devoted her virginity to God, many thousands of virgins, following her example, made choice of the King Christ as their spouse.

III.

After the Israelites had happily succeeded in crossing the Red Sea in safety, the sister of Aaron, whose name was Mary, in gratitude for their deliverance, commenced chanting a canticle of thanksgiving; and immediately a multitude of women, stimulated by her example, united their voices to swell the chorus. A similar effect has been produced by Mary—indeed, Mary's example has proved much more efficacious, for this most pure Virgin, by dedicating to God her perpetual virginity, has attracted a whole host of women to follow her example.

THE PRAYER.

O Mary, thou wert the first and the most glorious fount of the state of virginity, for without a law, without a counsel, without a precedent, you dedicated your virginity to God, and thus led thousands and thousands of virgins to Christ, the spouse of virgins, who by their vow of virginity were espoused to Him, and now celebrate their eternal nuptials in heaven. Ah, obtain for me the grace that my soul may be purified from every stain of sin, and may eventually be admitted to the heavenly nuptials. O MARY!

QUEEN OF VIRGINS, PRAY FOR US!





Erit mons domus Domini præparatus in vertice
montium. Michea 4.

Bbb

Klauber Cath. &c. et exc. A.D.

Regina Sanctorum Omnium.

QUEEN OF ALL SAINTS.

Erit mons domus Domini præparatus in vertice montium.

MICH. iv. 1.

The mountain of the house of the Lord shall be prepared
on the top of mountains.

CONSIDERATION.

I.

The upper part of this picture represents the moon, and this is indicative of Mary as the Queen of All Saints, for *sicut inter stellas luna minores—as the moon shines amongst the lesser stars*, and exceeds in brilliancy the light of the other stars, so Mary, by grace, sanctity, and glory, incomparably surpasses all the saints. Hence, most deservedly is Mary's throne surrounded by the entire host of saints, who present their crowns to her as to their Queen.

II.

Another symbol indicative of the superiority of Mary may be observed in the lower part of the picture. A very high mountain is represented, which raises its summit high above all the mountains which surround it, *supereminet omnes—overtops all*. Such a towering mountain as this is Mary, for on this mountain was prepared the house of the Lord, according to the text inscribed beneath: *Erit mons domus Domini, præparatus in vertice montium—The mountain of the house of the Lord shall be prepared on the*

top of mountains. Hence, although patriarchs, prophets, apostles, martyrs, and other saints, may be regarded as lofty mountains, Mary is a mountain that ascends above them all, for she is a mountain seated on the summit of mountains, and her ascent may be said to commence at the summit at which that of others has terminated.

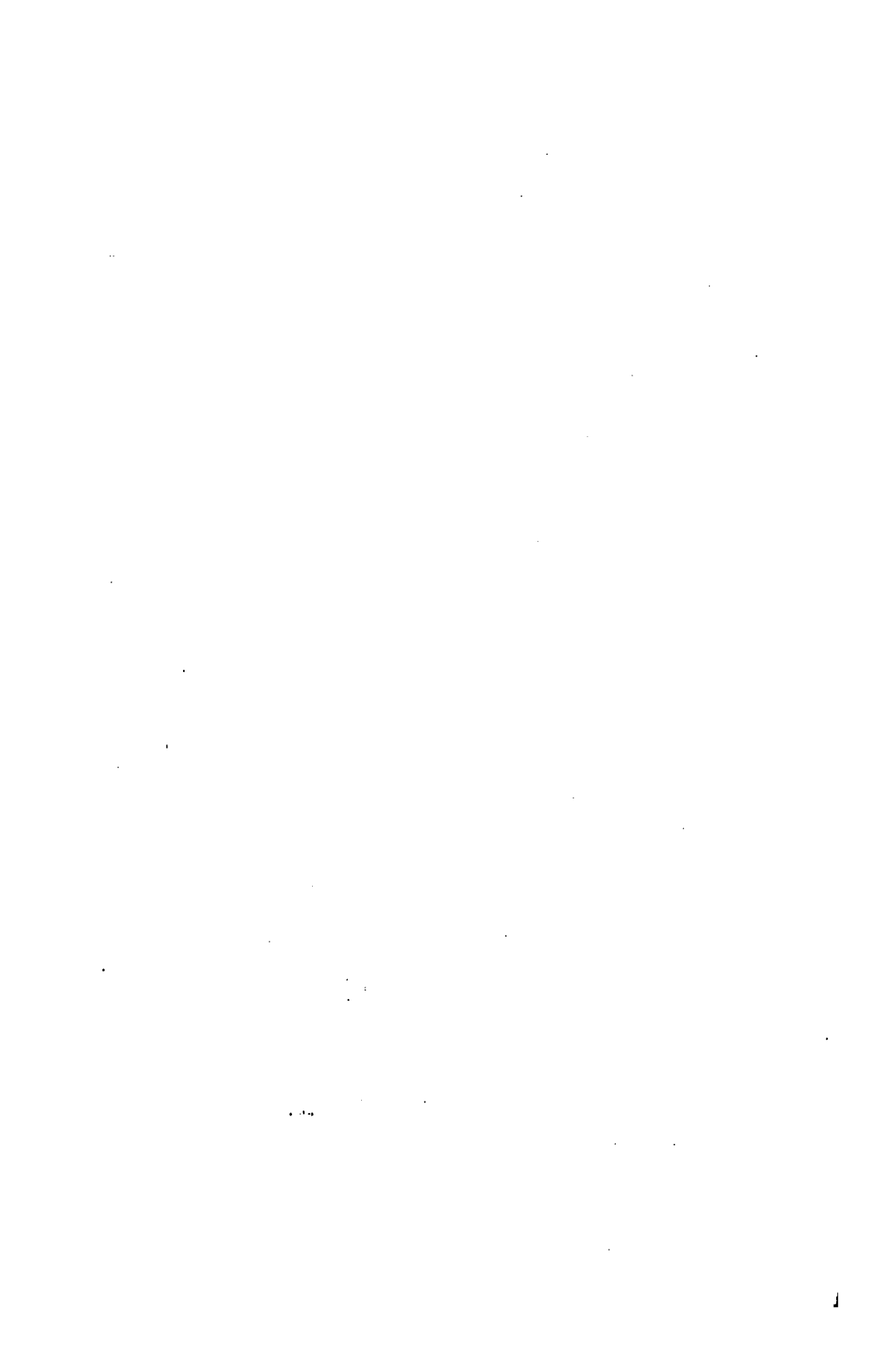
III.

As all rivers flow into the sea, so in Mary, as in the Queen of All Saints, all the virtues of the saints are congregated. In Mary are comprised the innocence of Abel, the justice of Noah, the faith of Abraham, the obedience of Isaac, the constancy of Jacob, the chastity of Joseph, the meekness of Moses, the patience of Job, the love of Peter, the zeal of Paul, the modesty of Ruth, the fortitude of Judith, the prudence of Abigail, the piety of Esther, the wisdom of Catherine—in a word, Mary is a compendium of all virtues.

THE PRAYER.

O Mary ! most glorious Queen ! look down from thy exalted throne upon us, poor children of Adam ; assist us in our necessities. O Mary ! thou reignest with God in thy kingdom, we still are detained in exile ; thou art exalted on the very summit of the mountain of happiness, we still are wandering in this valley of tears ; thou hast happily reached the port of heaven, we still are tossed about on the dangerous sea of the world ; thou hast triumphantly vanquished thine enemies, we still are engaged in many dangerous conflicts. Ah, fight for us ! O MARY !

QUEEN OF ALL SAINTS, PRAY FOR US !



AGNUS DEI QUI TOLLIS PECCATA MUNDI.



Et pepercit populo suo . Ioel . 3 .

Ccc.

Klauber Cath. Sc. et arc. A. 9.

Agnus Dei qui tollis peccata mundi.
LAMB OF GOD WHO TAKEST AWAY THE SINS
OF THE WORLD.

Et pepercit populo suo.—JOEL, ii. 18.

And He hath spared his people.

CONSIDERATION.

I.

At the top of the picture that 'Lamb is represented which John the Apostle, in the Apocalypse, saw *stantem*—standing; but which John the Baptist, in a manner, pointed out with his finger, saying: *Ecce Agnus Dei!*—Behold the Lamb of God! This Lamb we are to understand as representative of Christ, of whom it is written that, like the sheep led to the slaughter, he was immolated for the salvation of the entire human race.

II.

The weighty punishments, recorded in the Old Testament as having been inflicted by God upon sinners, afford convincing evidence of the severity with which He then punished the sins of men; but in the New Testament God manifests a reluctance to punish, and an alacrity to extend his abundant mercies, to pardon the most heinous sinners. Whence originates so singular a change? In this—formerly God, in the exercise of the attribute of his justice, was, as it were, a lion; but when he came to be the merciful Redeemer of mankind, he exercised his attribute of meekness, which was still further elicited by the inter-

cession of his meek mother, Mary, from whose breasts he sucked the milk of meekness ; and then, from having been a severe lion, he is changed into a most gentle lamb.

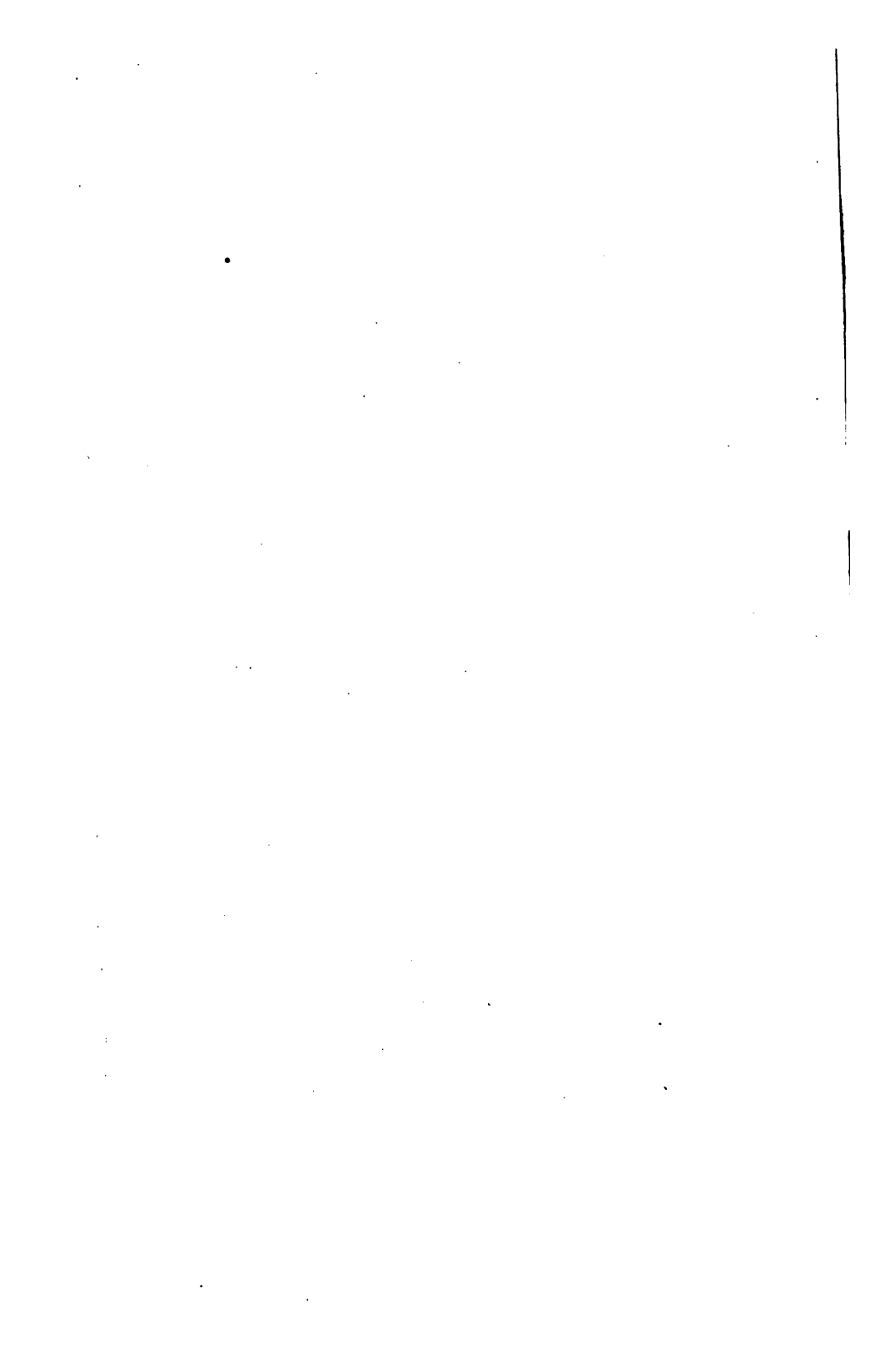
III.

Since Christ, then, like the lamb that was sacrificed, took away the sins of the world, even so also, like a most patient lamb, He long tolerates sinners, He grants them seasonable time for repentance, and mercifully extends His pardon to all sinners who are sincerely penitent. Then let no sinner despair, even though his sins were multiplied beyond the number of the grains of sand on the seashore, but rather with an humble and contrite heart let him suppliantly cry to the Divine Lamb : *Agnus Dei qui tollis peccata mundi, parce nobis, Domine!*—*Lamb of God who takest away the sins of the world, spare us, O Lord!*

THE PRAYER.

O Jesus Christ, who by the patient endurance of all the bitter trials of the world—persecutions, reproaches, tortures, and even death itself—didst thus manifest throughout thy entire life, in an eminent degree, that first quality of the lamb, patience, grant me, I beseech Thee, the grace that henceforth I may be ever patient under all adversities, constant in Thy service, and that I may ever bear with patience any cross you may be pleased to impose on me, and that thus I may merit to obtain from thee pardon of my sins.

LAMB OF GOD WHO TAKEST AWAY THE SINS
OF THE WORLD, SPARE US, O LORD!



AGNUS DEI QUI TOLLIS PECCATA MUNDI.



Sic deprecatus exaudietur. Eccli. 33.

Ddd

Ch. Zuber Cath. Sc. et rec. A. 9.

Agnus Dei qui tollis peccata mundi.

LAMB OF GOD WHO TAKEST AWAY THE SINS
OF THE WORLD.

Sic deprecatus exaudietur.—ECCLES. xxxiii. 4.

So having prayed, he shall be heard.

CONSIDERATION.

I.

The upper part of this picture represents the Lamb *qui occisus est*—the Lamb *that was slain*, and before whom, as John saw in the Apocalypse, twenty-four elders fell down and sung. Again, this Lamb, we are to understand, is representative of Christ, who, in reality, as a lamb that was slain, was offered up to the divine Father as a sacrifice of propitiation and satisfaction; while the twenty-four elders represent the priests, and other persons especially appointed to disseminate and proclaim the divine praises.

II.

It is here intended to be signified that this same divine Lamb, who was formerly sacrificed on the cross in a bloody manner, is even now every day sacrificed on the altar in an unbloody manner, and is offered up by the priests as a most acceptable Host to the Divine Father. Happy, then, are those who, during this sacrifice, unite with the Church in exclaiming: *Agnus Dei, qui tollis peccata mundi, exaudi nos, Domine!*—*Lamb of God, who*

Ddd

takest away the sins of the world, graciously hear us, O Lord ! for those sighs are acceptable to God, *et sic deprecatus exaudietur*—and so having prayed man shall be heard.

III.

According to the teaching of the Holy Fathers, even Mary also may be regarded as having been in a considerable degree auxiliary to our redemption. For as by the blood of the Divine Lamb, that is of Christ, our sins were blotted out, and our debts were liquidated, and as it is certain this Lamb was made man in the womb and from the most pure blood of the Virgin Mary, it follows that as Christ is the Mediator and Redeemer of the world, so Mary as the Mother of Christ may justly be regarded as having been instrumental in the great work of Christ's mediation, and in the redemption of the world.

THE PRAYER.

Oh ! Christ Jesus, who through the entire course of thy life didst manifest another quality of the Lamb, meekness, and in such a degree as to astonish the world, never evincing, either by word or deed, the slightest disposition to be avenged of thine enemies—not only pardoning thine enemies, but even praying for them before thy death, graciously concede that, after Thy example, I may love my enemies, do good to those who injure me ; and that thus, according to thy promise, while I forgive and pardon my enemies, Thou mayest also forgive me my sins.

LAMB OF GOD, WHO TAKEST AWAY THE SINS
OF THE WORLD, GRACIOUSLY HEAR
US, O LORD.

AGNUS DEI QUI TOLLIS PECCATA MUNDI.



Deus misereatur nostri et Benedicat nobis .Ps. 66.

Eee

Mauber Cath. Sc. et arc. A. 9.

Agnus Dei qui tollis peccata mundi.

LAMB OF GOD WHO TAKEST AWAY THE SINS
OF THE WORLD.

Deus miseriatur nostri et benedicat nobis.—Ps. lxvi. 1.

May God have mercy on us and bless us.

CONSIDERATION.

I.

In the centre of the upper part of the picture, the Divine Lamb is represented, and on the left those seven phials, which the Lord gave to seven angels, *plenas iracundiæ*—*full of wrath*. Now by those seven phials, which John saw poured out upon the earth, are signified seven plagues, or punishments; by the Lamb we are to understand that Christ is signified, who put an end to those plagues, took away the sins of the world, and like a new and a second Adam, again opened paradise to us, which had been closed against us by the first Adam.

II.

Now as Christ is called the new Adam, even so, in like manner, Mary may be called the new and happy Eve; and, indeed, the Archangel Gabriel seemed desirous of indicating this, by employing the word *Ave! Hail!* for if the letters of *Ave* be reversed, they will be found to spell the word *Eva*. The first Eve inflicted an injury on all mankind, the second Eve conferred a benefit on all mankind. The first Eve, was deceived by the serpent, but the second Eve crushed the serpent's head. The first Eve by eating of the forbidden fruit, had eaten of death; but the second

Eee

Eve, Mary, by the blessed fruit of her womb, bore unto us life.

III.

Finally, lest at the termination of this consideration, which is the last, we should forget the last thing to be remembered, which is the last judgment, let us well consider that Christ will come as a judge, with great power and majesty. For as God, from having been a most terrible lion, became a most gentle lamb, so again, from being a lamb, He will become a most terrible lion. What council then does true wisdom suggest? That council is suggested in the text inscribed beneath the picture—it is this, that now in time, before the Lamb becomes the Lion, and before the Father assumes the character of the Judge, we should frequently cry out, *Deus miseriatur nostri, et benedicat nobis—May God have mercy on us, and bless us!*

THE PRAYER.

O Christ Jesus! who didst likewise so ostensibly manifest the third property of the Lamb, purity, that even Pilate himself publicly declared that he could find no fault in Thee, and notwithstanding wast condemned to a most painful and ignominious death, as though thou wert an atrocious robber, grant me the grace that, as nothing defiled can enter the kingdom of heaven, I may in time by sincere repentance, wash out all the stains of my sins. Ah, hear, ah, graciously hear this my petition, on the result of which entirely depends a blessed eternity.

LAMB OF GOD, WHO TAKEST AWAY THE SINS
OF THE WORLD, HAVE MERCY ON US!



